UNIVERSITY OF N.C. AT CHAPEL HILL
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ing's son

בן מלך

ספר תהלים

THE BOOK

OF

PSALMS,

WITH A

LITERAL ENGLISH VERSION.

Sed ordo rerum et conspicuus decor
Non sic tuentum lumina detinent,
Divina ut, arcanis habenis,
Lex animos ad honesta flectit.
Psalmus xix, 7. *Buchananus*.

LIBER PSALMORUM.

PSALMUS I. א

א אשרי האיש אשר לא הלך בעצת רשעים ובדרך
חטאים לא עמד ובמשב לצים לא ישב׃
2 כי אם בתורת יהוה חפצו ובתורתו יהגה יומם ולילה׃
3 והיה כעץ שתול על־פלגי־מים אשר פריו יתן בעתו
4 ועלהו לא־יבול וכל אשר־יעשה יצליח׃ לא־כן
ה הרשעים כי אם־כמץ אשר־תדפנו רוח׃ על־כן לא־
6 יקמו רשעים במשפט וחטאים בעדת צדיקים׃ כי־
יודע יהוה דרך צדיקים ודרך רשעים תאבד׃

2 א ב למה רגשו גוים ולאמים יהגו־ריק׃ יתיצבו
מלכי־ארץ ורוזנים נוסדו־יחד על־יהוה ועל־משיחו׃
4 3 ננתקה את־מוסרותימו ונשליכה ממנו עבתימו׃ יושב
ה בשמים ישחק אדני ילעג־למו׃ אז ידבר אלימו באפו
6 ובחרונו יבהלמו׃ ואני נסכתי מלכי על־ציון הר־
7 קדשי׃ אספרה אל־חק יהוה אמר אלי בני אתה אני
8 היום ילדתיך׃ שאל ממני ואתנה גוים נחלתך ואחזתך
9 אפסי־ארץ׃ תרעם בשבט ברזל ככלי יוצר תנפצם׃
11 י ועתה מלכים השכילו הוסרו שפטי ארץ׃ עבדו את־
12 יהוה ביראה וגילו ברעדה׃ נשקו־בר פן־יאנף
ותאבדו דרך כי־יבער כמעט אפו אשרי כל־חוסי בו׃

א ג מזמור לדוד בברחו מפני אבשלום בנו׃
3 2 יהוה מה־רבו צרי רבים קמים עלי׃ רבים אמרים
4 לנפשי אין ישועתה לו באלהים סלה׃ ואתה יהוה מגן
ה בעדי כבודי ומרים ראשי׃ קולי אל־יהוה אקרא ויענני

PSAL. I. Agens de verâ beatitudine, deque modo ejus assequendæ.

כ"א כמוץ

PSAL. II. Inauguratio Messiæ, in Zione Regnum suum capessentis, invito mundo.

PSAL. III. Oratio Davidis, cum Absolomum fugeret, atque urbe regiâ excedere cogeretur.

THE

BOOK OF PSALMS.

PSALM I.

1 O the–blessedness of the man who: hath not walked in the côunsel; of the
–ungodly, and in the way: of transgressors hath not stood, and in the séat of
scôrners hath not sat. 2 For since in the láw; of Jehovah his delight, and in his
láw; he will meditate daily and night. 3 And he has been, as a tree planted
upon the divisions of waters, which shall givè his frûit in his season: and his leaf
shall not withèr, and all that he shall do–shall prosper. 4 Not so the–ungodly, for
since as châff which the wind: shall dispèl it. 5 Upon this the–wicked shall not
stând in the judgment, and sinners in the assêmbly; of the–just. 6 For Jehovah
hath known the way: of the–just, and the way: of the–wicked shall perish.

PSALM II.

1 For why do the nations rage, and the people shall mēditate vainly. 2 The
kings of the earth: have opposed themselves, and the rulers have been estáblished
together against Jehovah, and against his anointed. 3 We will break their
cháins, and–shall cást from us their cords. 4 Sitting in the heavens, he shall
laugh, the Lord shall mock for them. 5 Then shall he speak to them in his
wrath, and in his bŭrning he shall terrify them. 6 And I have anointed my
king upon Zion, the mountain of my separation. 7 I will declare to the dē-
creè, Jehovah hath said to me, my son thou, I this day have begotten thee.
8 Ask from me, and I will givè nations for thy possession; and thine inheri-
tance; the bounds of the earth: 9 Thou shalt brûise them; with a rod: of iron,
as vessels of pottery thou shalt break them; 10 And now, O Kings–consider,
be–instrúcted, O Judges, of the earth: 11 Serve the Jehovah, in fear; and–exûlt
in trembling; 12 Kiss the son, lest he shall be–angry, and ye shall perish the
way; For his wrath as a little shall burn, O the–blessedness of all–who trûst in
him.

PSALM III.

1 A Psalm for David when–he fled from the–face of Absalom his son. 2 Je-
hovah, how my ênemies have been–mūltiplied, many rising against me. 3 Māny
saying for my soul: no help; at all for him in God. Selah. 4 And thou, Jeho-
vah, a shiēld about me, my glory, and exâlting my head. 5 My voice to Jehovah,
I will cry, and he will ǎnswer me from

מהר קדשו סלה׃ אני שכבתי ואישנה הקיצותי כי 6
יהוה יסמכני׃ לא־אירא מרבבות עם אשר סביב שתו 7
עלי׃ קומה יהוה הושיעני אלהי כי־הכית את־כל־ 8
איבי לחי שני רשעים שברת׃ ליהוה הישועה על־ 9

PSAL. IV. Causam Regni sui agit, atque asserit contra inimicos suos.

עמך ברכתך סלה׃ ד למנצח בנגינות מזמור א
לדוד׃ בקראי ענני אלהי צדקי בצר הרחבת לי חנני 2
ושמע תפלתי׃ בני־איש עד־מה כבודי לכלמה 3
תאהבון ריק תבקשו כזב סלה׃ ודעו כי־הפלה יהוה 4
חסיד לו יהוה ישמע בקראי אליו׃ רגזו ואל־תחטאו ה
אמרו בלבבכם על־משכבכם ודמו סלה׃ זבחו זבחי־ 6
צדק ובטחו אל־יהוה׃ רבים אמרים מי־יראנו טוב 7
נסה־עלינו אור פניך יהוה׃ נתתה שמחה בלבי מעת 8
דגנם ותירושם רבו׃ בשלום יחדו אשכבה ואישן כי־ 9

PSAL. V. Precatio ad Deum, ut vim et furorem improborum coërceat, et res piorum afflictas, et propè perditas, recreët atque sustentet.

אתה יהוה לבדד לבטח תושיבני׃ ה למנצח א
אל־הנחילות מזמור לדוד׃ אמרי האזינה יהוה בינה 2
הגיגי׃ הקשיבה לקול שועי מלכי ואלהי כי־אליך 3
אתפלל׃ יהוה בקר תשמע קולי בקר אערך־לך 4
ואצפה׃ כי לא אל־חפץ רשע אתה לא יגרך רע׃ ה
לא־יתיצבו הוללים לנגד עיניך שנאת כל־פעלי און׃ 6
תאבד דברי כזב איש־דמים ומרמה יתעב יהוה׃ 7
ואני ברב חסדך אבוא ביתך אשתחוה אל־היכל־ 8
קדשך ביראתך׃ יהוה נחני בצדקתך למען שוררי 9
הוׄשר לפני דרכך׃ כי אין בפיהו נכונה קרבם הוות י (הישר קרי)
קבר־פתוח גרנם לשונם יחליקון׃ האשימם אלהים 11
יפלו ממעצותיהם ברב פשעיהם הדיחמו כי־מרו בך׃
וישמחו כל־חוסי בך לעולם ירננו ותסך עלימו ויעלצו 12
בך אהבי שמך׃ כי־אתה תברך צדיק יהוה כצנה 13

PSAL. VI. Exhibet hic psalmus animam anx-

רצון תעטרנו׃ ו למנצח בנגינות על־ א

the mountain of his holiness. Selah. 6 I have reclined and I shall sleep, I–
have áwaked, for Jehovah shall support me. 7 I shall not fear from ten thou-
sands ; of people : who : round about have plâced against me. 8 Arise, O Jehovah
–sáve me, O my God, for thou–hast strùck all my enemies, the cheek bone ; the
teeth : of the–ungodly thou hast broken. 9 For Jehovah the salvation ; upon thy
people : thy blessing ; Selah.

PSALM IV.

1 To the conqueror upon–Neginoth ; a song for David. 2 When–I call, hĕar
me, O God, of my righteousness, in difficûlty thou–hast enlarged, for me, pity
me and hear my prāyer ; 3 O sons of men, how long my glory for shame ; you
shall love vanity, you seek a lie. Selah. 4 And knów, that Jehovah–hath sepa-
rated the godly, for himself, Jehovah shall hear, when–I call to him. 5 Fear and
you shall not sin, speak with your heart, upon your couch, and be–silēnt. Selah.
6 Sacrifice sacrifices, of righteousness, and trust in Jehovah. 7 Māny saying who
–shall càuse us to see good, lift upon us the light of thy–countenance, O Jeho-
vah. 8 Thou hast given gladness ; in my heart, from the time : their corn and
their wine have been–mūltiplied. 9 In peace at once I shall recline, and I shall
sleep, for thou, O Jehovah, for alone, for safety thou–wilt cáuse me to dwell.

PSALM V.

1 To the conqueror upon–Nehiloth ; a song for David. 2 My sayings–cause to
hear,–O Jehovah, understand my meditation.—3 Attend the voice of my cry, my
King and my God, for to thee, I myself, will pray. 4 O Jehovah, early thou
shalt hear my voice, early I will direct for thee, and I will watch. 5 Because not
a God desiring wickedness thou, thee the wickêd shall not pôssess. 6 The–foolish
shall not place themselves for the presence of thine eyes : thou hast hated all–
who work iniquity. 7 Thou shalt destroy those–who speak a lie, the man of–
blood and of guile ; Jehovah shall hate. 8 And I, in the mūltitude of thy mer-
cy, will enter thy house, and will bĕnd myself to the temple of thy holiness, in
thy fear ; 9 O Jehovah, lĕad me in thy righteousness ; for the cause of my ene-
my–dirēct for my–face thy way : 10 For in his mŏuth not rectitude ; their inward
–wickĕdness ; a sepulchre opened their throat, their tongue : they–shall flatter.—
11 Çount them guilty, O–God, they shall fȧll from their cóunsels ; in the mūlti-
tude of their prevarications,–expèl them, for they have rĕbelled against thee.
12 And all shall rejoice,–who hŏpe in thee, for ever they shall rejoice, and thou
shalt prōtect upon them, and they shall exult in thee–who love thy name. 13 For
thou shalt bless the righteous, O Jehovah, as a shiēld ; of good wĭll thou shalt
crown him.

PSALM VI.

1 To the conqueror upon–Neginoth ; upon an

iam et luctantem cum sensu iræ Dei, et terrore mortis, ac tandem fidei triumphum ex istâ luctâ.

2 השמינית מזמור לדוד׃ יהוה אל־באפך תוכיחני ואל־
3 בחמתך תיסרני׃ חנני יהוה כי אמלל אני רפאני
4 יהוה כי נבהלו עצמי׃ ונפשי נבהלה מאד ואת יהוה ואתה ק״
ה עד־מתי׃ שובה יהוה חלצה נפשי הושיעני למען
6 7 חסדך׃ כי אין במות זכרך בשאול מי יודה־לך׃ יגעתי
באנחתי אשחה בכל־לילה מטתי בדמעתי ערשי
8 9 אמסה׃ עששה מכעס עיני עתקה בכל־צוררי׃ סורו
י ממני כל־פעלי און כי־שמע יהוה קול בכיי׃ שמע
11 יהוה תחנתי יהוה תפלתי יקח׃ יבשו ויבהלו מאד
א כל־איבי ישבו יבשו רגע׃ ז שגיון לדוד

PSAL. VII. Querelæ et lamenta Davidis, cum â Saule gravissimâ persecutione et perpetuis exiliis divexatus ac fatigatus, ardentissimè ærumnarum finem â Deo exposceret.

2 אשר־שר ליהוה על־דברי־כוש בן־ימיני׃ יהוה אלהי
3 בך חסיתי הושיעני מכל־רדפי והצילני׃ פן־יטרף
4 כאריה נפשי פרק ואין מציל׃ יהוה אלהי אם־עשיתי
ה זאת אם־יש־עול בכפי׃ אם־גמלתי שלמי רע ואחלצה
6 צוררי ריקם׃ ירדף אויב נפשי וישג וירמס לארץ חיי
7 וכבודי לעפר ישכן סלה׃ קומה יהוה באפך
הנשא בעברות צוררי ועורה אלי משפט צוית׃
8 9 ועדת לאמים תסובבך ועליה למרום שובה׃ יהוה ידין
י עמים שפטני יהוה כצדקי וכתמי עלי׃ יגמר־נא רע
רשעים ותכונן צדיק ובחן לבות וכליות אלהים צדיק׃
11 12 מגני על־אלהים מושיע ישרי־לב׃ אלהים שופט צדיק
13 ואל זעם בכל־יום׃ אם־לא ישוב חרבו ילטוש קשתו
14 דרך ויכוננה׃ ולו הכין כלי־מות חציו לדלקים יפעל׃
16 טו הנה יחבל־און והרה עמל וילד שקר׃ בור כרה
17 ויחפרהו ויפל בשחת יפעל׃ ישוב עמלו בראשו ועל
18 קדקדו חמסו ירד׃ אודה יהוה כצדקו ואזמרה שם־
א יהוה עליון׃ ח למנצח על־הגתית

PSAL. VIII. Hymnus de vero et puro Dei cultu per uni-

2 מזמור לדוד׃ יהוה אדנינו מה־אדיר שמך בכל־הארץ

octave ; a song for David. 2 O Jehovah, in thine anger, thou wilt–not reprôve
me, and in thy wrăth thou wilt not chastise me. 3 Pitȳ me, O Jehovah, for I
weak, heal me, O Jehovah, for my bones : have been terrified. 4 And my soul :
has been terrified ; very much, and thou, O Jehovah, to what time. 5 Return, O
Jehovah, rescue my soul : sáve me, for the sake of thy mercy. 6 Since not in
death thy remembrance, in the grave : who shall give praise for thee. 7 I have
laboured in my groaning ; all the night my bèd ; I–have caused to swim with my
weeping ; my couch I shall water. 8 Mine eye : from indignation has been–dark-
ened ; it has grown old ; on account–of all my enemies. 9 Depart from me, all
–who work iniquity, for Jehovah has heard the voice of my weepĭng. 10 Jeho-
vah hath heard my supplication ; Jehovah my prāyer shall receive. 11 Shall be–
ashâmed and shall be–terrified, very much, all my enemies. They shall turn
and be–ashâmed suddenly.

PSALM VII.

1 A wandering sŏng for David, which he has sûng for Jehovah, upon the
words of Chush the son of Jemini. 2 Jehovah, my God, in thee, I have hŏped–
sáve me, from all–who persecute me, and rèscue me. 3 Lest as a lion, he shall
tear my soul : tearing, and none–rèscuing me. 4 Jehovah, my God, if I have
dŏne this if wickedness ; be in my hānds. 5 If I have rewarded my friend êvil,
and shall exact from my enemy vainly. 6 The enemy shall pursue my soul : and
shall sèize it, and shall trample upon the ground : my lĭfe ; and my glory shall
place in the dust. Selah. 7 Arise, O Jehovah, in thine anger–rise on account
–of the indignations ; of my enemies, and awake for me, the judgment thou hast
cŏmmanded. 8 And the assémbly ; of thy people shall surround thee, and on ac-
count of it on high return. 9 Jehovah–shall jûdge the–people : judge me ; O Je-
hovah, according–to my righteousness, and according–to my īntegrity in me.
10 Shall be–finished, I pray the êvil of the–wicked, and thou shalt establish the just
and trying the–heart and rĕins ; the just God. 11 My shīeld upon–God–keepíng
the–upright of heart. 12 God judging righteousness, and God has been–angry
in every day. 13 If he has not turned, his sword he will sharpen, his bow : he
hath stretched, and shall prepare it. 14 And for him he–has prepâred the vessels
of death, his ārrows–pursuing he shall work. 15 Lo he shall bring forth iniquity,
and he hath conceived perversity, and hath brought forth a lie. 16 A well he hath
dug, and shall dig it ; and he shall fàll into the ditch he shall make. 17 His
wickedness shall turn on his head, and upon his top his iniquity shall descend.
18 I will práise Jehovah, according–to his righteousness, and I will praise the
name of Jehovah the Most High.

PSALM VIII.

1 To the conqueror upon Hagitith ; a psalm for David. 2 Jehovah, our Lord,
how great thy name, in all the earth :

אשר תנה הודך על־השמים׃ מפי עוללים וינקים 3 versum terrarum orbem propagato.
יסדת עז למען צורריך להשבית אויב ומתנקם׃ כי־ 4
אראה שמיך מעשה אצבעתיך ירח וכוכבים אשר
כוננתה׃ מה־אנוש כי־תזכרנו ובן־אדם כי תפקדנו׃ ה
ותחסרהו מעט מאלהים וכבוד והדר תעטרהו׃ 6
תמשילהו במעשי ידיך כל שתה תחת־רגליו׃ צנה 7 8
ואלפים כלם וגם בהמות שדי׃ צפור שמים ודגי הים 9
עבר ארחות ימים׃ יהוה אדנינו מה־אדיר שמך בכל־ י
הארץ׃ ט למנצח על־מות לבן מזמור א

PSAL. IX. Propheta hoc psalmo, in Spiritu, canit, ac celebrat victorias Dei, de inimicis Regni sui.

לדוד׃ אודה יהוה בכל־לבי אספרה כל־נפלאותיך׃ 2
אשמחה ואעלצה בך אזמרה שמך עליון׃ בשוב־אויבי 3 4
אחור יכשלו ויאבדו מפניך׃ כי־עשית משפטי ודיני ה
ישבת לכסא שופט צדק׃ גערת גוים אבדת רשע שמם 6
מחית לעולם ועד׃ האויב תמו חרבות לנצח וערים 7
נתשת אבד זכרם המה׃ ויהוה לעולם ישב כונן 8
למשפט כסאו׃ והוא ישפט תבל בצדק ידין לאמים 9
במישרים׃ ויהי יהוה משגב לדך משגב לעתות י
בצרה׃ ויבטחו בך יודעי שמך כי לא־עזבת דרשיך 11
יהוה׃ זמרו ליהוה ישב ציון הגידו בעמים עלילותיו׃ 12
ענוים קרי כי־דרש דמים אותם זכר לא שכח צעקת עניים׃ 13
חנני יהוה ראה עניי משנאי מרוממי משערי־מות׃ 14
למען אספרה כל־תהלתיך בשערי בת־ציון אגילה טו
בישועתך׃ טבעו גוים בשחת עשו ברשת־זו טמנו 16
נלכדה רגלם׃ נודע יהוה משפט עשה בפעל כפיו 17
נוקש רשע הגיון סלה׃ ישובו רשעים לשאולה כל־ 18
גוים שכחי אלהים׃ כי לא לנצח ישכח אביון תקות 19
עניים קרי ענוים תאבד לעד׃ קומה יהוה אל־יעז אנוש ישפטו כ
גוים על־פניך׃ שיתה יהוה מורה להם ידעו גוים 21

which: thou wilt pût thy glory upon the heavens. [3] From the mŏuth of infants,
and sucklings, thou hast founded strength, for the sake of thy enemies–to–cause
to cease the enemy, and avenging himself. [4] When I shall behold thy heavens,
the work of thy fingers; the moon and stars which thou hast prepared. [5] What
mortal man, that thou wilt remember him, and the son of Adam that thou wilt
visit him. [6] And thou–wilt make him deficient, a little, from the angels, and
glory and honour thou wilt crown him. [7] Thou–shalt make him to rule over the
wŏrks of thy hands; all thou hast pût under his feet: [8] Shêep: and cattle all
and even the beasts: of the fields. [9] The birds: of the heavens and the fishes of
the sea passing the paths; of the waters. [10] O Jehovah, our Lord, how great thy
name in all the earth:

PSALM IX.

[1] To the conqueror upon Muthlabben, a song for David. [2] I will práise Je-
hovah, with my whole heart, I will enumerate all thy wonderful works; [3] I will
be–glad and I will rejoice in thee, I will praise thy name, O Most Hĭgh. [4] When
–my enemies fall back they shall stumble and they shall perish, from thy–face.
[5] For thou hast măde my judgment and my câuse, thou hast sat upon a throne
judging righteousness. [6] Thou hast rebuked the nations, thou hast destroyed
the ungodly, their name thou hast blŏtted out for ever and ever. [7] O enemy
destructions; have been–finishēd for an age and cities thou hast destroyed, their
memory has perished, them. [8] And Jehovah for ever shall rémain, he hath pre-
pared for judgment his throne. [9] And he shall judge the world; in righteous-
ness he shall jûdge the people in–rectitude. [10] And Jehovah shall bĕ an exalta-
tion for the pōor, an exaltation for times: in difficûlty; [11] And they shall hope in
thee–who know thy name, for thou hast not forsaken them–who seek thee, O
Jehovah. [12] Sing to Jehovah possessing Zion, dèclare among the–people: his
works; [13] For seeking–blood he remembers them, he has not forgotten the cry;
of the–pŏor. [14] Pity me, O Jehovah, see my distrĕss, from my haters–lifting me
from the gates of death. [15] For the sake, I shall declare all thy praīses; in the
gates of the daughter; of Zion, I shall exûlt in thy salvation; [16] The nations
have been–plunged into the ditch they have măde, in the net; that they have
concealed their foot: has been taken; [17] Jehovah has been knówn from the judg-
ment he has made, in the work of his hānds, the sinner has been–snáred medita-
tion. Selah. [18] The–wicked shall be–turned to the grave: all the nations–who
forget–God. [19] For not for ever he shall forget the pŏor shall the expĕctation; of
the–pŏor perish for ever. [20] Rise, O Jehovah, mortal man has not prevailed the
nations shall be–judged, before thy–face. [21] O Jehovah, plâce féar to them the
nations may know mortal

PSAL. X. Exprimit affectus fidelium luctantium, jamque emergentium è dominatu improborum.

א אנוש המה סלה׃ י למה יהוה תעמד
2 ברחוק תעלים לעתות בצרה׃ בגאות רשע ידלק
3 עני יתפשו במזמות זו חשבו׃ כי־הלל רשע על־תאות
4 נפשו ובצע ברך נאץ יהוה׃ רשע כגבה אפו בל־
ה ידרש אין אלהים כל־מזמותיו׃ יחילו דרכו בכל־ דרכיו קרי
6 עת מרום משפטיך מנגדו כל־צורריו יפיח בהם׃ אמר
7 בלבו בל־אמוט לדר ודר אשר לא ברע׃ אלה פיהו
8 מלא ומרמות ותך תחת לשונו עמל ואון׃ ישב
במארב חצרים במסתרים יהרג נקי עיניו לחלכה
9 יצפנו׃ יארב במסתר כאריה בסכה יארב לחטוף עני
י יחטף עני במשכו ברשתו׃ ודכה ישח ונפל בעצומיו ידכה קרי
11 חלכאים׃ אמר בלבו שכח אל הסתיר פניו בל־ראה
12 לנצח׃ קומה יהוה אל נשא ידך אל־תשכח עניים׃ ענוים קרי
13 על־מה נאץ רשע אלהים אמר בלבו לא תדרש׃
14 ראתה כי־אתה עמל וכעס תביט לתת בידך עליך
טו יעזב חלכה יתום אתה היית עוזר׃ שבר זרוע רשע
16 ורע תדרוש־רשעו בל־תמצא׃ יהוה מלך עולם ועד
17 אבדו גוים מארצו׃ תאות ענוים שמעת יהוה תכין לבם
18 תקשיב אזנך׃ לשפט יתום ודך בל־יוסיף עוד לערץ

PSAL. XI. Providentiam et curam Dei, in mediis afflictionibus, hocce carmine celebrat.

א אנוש מן־הארץ׃ יא למנצח לדוד ביהוה
2 חסיתי איך תאמרו לנפשי נודו הרכם צפור׃ כי הנה נודי ק׳
הרשעים ידרכון קשת כוננו חצם על־יתר לירות במו־
3 אפל לישרי־לב׃ כי השתות יהרסון צדיק מה־פעל׃
4 יהוה בהיכל קדשו יהוה בשמים כסאו עיניו יחזו
ה עפעפיו יבחנו בני אדם׃ יהוה צדיק יבחן ורשע ואהב
6 חמס שנאה נפשו׃ ימטר על־רשעים פחים אש וגפרית
7 ורוח זלעפות מנת כוסם׃ כי־צדיק יהוה צדקות אהב

PSAL. XII. Conqueritur de com-

א ישר יחזו פנימו׃ יב למנצח על־השמינית

they. Selah.

PSALM X.

1 For why, O Jehovah, thou wilt stand at a distance, thou–wilt conceal
for times: in difficûlty; 2 In prīde; the ungodly shall pursue the ăfflicted,
they shall be–taken in thōughts; which they have imagined. 3 For the
wicked has gloried, on account of the dĕsire; of his soul: and the covetous has
blessed, despising Jehovah. 4 The wicked, according–to the pride of his nos-
trils, shall not enquire, not–God all his thōughts; 5 His ways: shall be–âf-
flicted at every time: elevated thy judgments from his sight, all his enemies,
he–shall pûff against them. 6 He hath said in his heart, I shall not move, for
a gêneration and gêneration, which not in êvil. 7 Cursing his mouth full, and
–gŭile; and frâud under his tongue: labour and iniqúity. 8 He has remained,
in the lurking place of the villages, in dens he shall slay the innŏcent, his eyes:
for the poor; shall be–concealed. 9 He shall lurk in his den, as a lion in his
dwĕlling; he shall lurk–to seize the pŏor, he will seize the pŏor, when–he
draws him in his net; 10 And he has been–bruised, he has been–dêpressed
and has fallen, with his strong ones, the poor ones. 11 He hath said in his
heart, God hath forgotten, he–hath hidden his–făce he has not seen for an age.
12 Arise, O Jehovah God, raise thy hand: thou wilt not forget–pŏor. 13 Upon
what, the wicked has despised–God, he has said in his heart, thou wilt not re-
quire. 14 Thou hast sĕen, for thou, labour and indignation,–wilt bèhold–to givè
into thy hand; upon thee, the poor; will remain, the orphan thou hast bĕen an
assistant. 15 Break the arm; of the ungodly and êvil, thou shalt seek his wick-
edness, thou shalt not find. 16 Jehovah King an age and time, the nations shall
perish from his earth: 17 The dĕsire; of the–hŭmble thou hast heard, O Jeho-
vah, thou wilt prêpare their heart, thou–wilt stretch thine ear;–18 To judge the
orphan and the wĕak, he–shall not add more–to wear mortal man from the earth:

PSALM XI.

1 To the conqueror for David, in Jehovah I have hŏped, how shall you say
for my soul: flee your mountain, a bird: 2 For lo the–wicked shall stretch the
bow: they have prepared their ărrow, upon the string–to thrŏw in darkness, for
the–upright of heart. 3 For the fôundations; shall be–destroyed, what has the
righteous done? 4 Jehovah in the temple of his holiness, the throne of Jehovah,
in the heavens his eyes: shall bĕhold, his eye lids shall prove the sons of Adam.
5 Jehovah the just shall prove, the wicked and the lover of iniquity his soul:
has hated; 6 He shall rain upon the–wicked snâres, fire: and sulphur; and a
wind: of storms; the pŏrtion; of their cup; 7 For the just Jehovah has loved–
righteousness, his–face shall behold the upright.

PSALM XII.

1 To the conqueror upon an octave; a song

muni corruptione, et de hypocritarum sannis, ac sacrilego fastu contra Deum, ejusque Legem.

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PSALMUS XIII. In persona sua piorum quorumcunque calamitates depingit, eorumque vicem miseratur, atque opem Dei queribundus implorat.

אדם: יג למנצח מזמור לדוד: עד־ א 2
אנה יהוה תשכחני נצח עד־אנה תסתיר את־פניך
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יגילו כי אמוט: ואני בחסדך בטחתי יגל לבי 6
בישועתך אשירה ליהוה כי גמל עלי: יד

PSALMUS XIV. Universum mundum stultitiæ ac diræ corruptionis reum agit: atque ex Zione salutem et liberationem Israëlis prodituram pollicetur.

למנצח לדוד אמר נבל בלבו אין אלהים השחיתו א
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הלא* ידעו כל־פעלי* און אכלי עמי אכלו לחם יהוה 4 כ״א הלוא כ״א לי און
לא קראו: שם פחדו פחד כי־אלהים בדור צדיק: ה
עצת־עני תבישו כי יהוה מחסהו: מי יתן מציון 6 7
ישועת ישראל בשוב יהוה שבות עמו יגל יעקב

PSAL. XV. Quinam ad Civitatem Dei pertineant, ejusque cives ac populus haberi queant.

ישמח ישראל: טו מזמור לדוד יהוה מי־ א
יגור באהלך מי־ישכן בהר קדשך: הולך תמים ופעל 2
צדק ודבר אמת בלבבו: לא־רגל על־לשנו לא־עשה 3
לרעהו רעה וחרפה לא־נשא על־קרבו: נבזה בעיניו 4

for David. 2–Sáve, O Jehovah, for the merciful has failed, for the–faithful have
fāiled, from the sons of Adam. 3 A lie, a man shall address his neighbour, a
lip; of flatteries; with a heart and a heart they shall speak, 4 Jehovah shall cut
off all lips; of flatteries; a tongue :–speaking great things. 5 Who have said, for
our tongues: we will strengthen our lips; ours, who lord over us? 6 On ac-
count–of the dēstruction of the–poŏr, from the cry; of the–nĕedy, now I will
rise, Jehovah shall say, I shall plâce in safety,–shall snâre for him. 7 The
words; of Jehovah, words; pure; silver boiled in a furnace of earth :–defecated
seven times. 8 Thou, O Jehovah, shalt keĕp them, thou shalt keep him from this
generation for ever. 9 Around the–wicked themselves shall walk, when–the
–vile; of the sons of Adam are exâlted.

PSALM XIII.

1 To the conqueror a song for David. 2 Time what, O Jehovah, wilt thou
forget me, an age, time what,–wilt thou hide thy–face from me. 3 Time what,
I–shall plâce cóunsels; in my soul: grĭef in my heart, daily, time what my
enemy shall be–exalted above me.–4 Lòok and hĕar me, O Jehovah, my God,–
illûmine mine eyes: lest I shall sleep death. 5 Lest mine enemy shall say, I
have conquered him, my enêmies–shall rêjoice, for I shall move. 6 And I, in thy
mercy, have hoped, my heart shall rêjoice in thy salvation; I will givê praise
for Jehovah, for he shall bestow a reward for me.

PSALM XIV.

1 To the conqueror for David, the fool has said in his heart, not–God, they–
have acted foolishly, they–have abominably performed a work; none working
good. 2 Jehovah from the heavens–has looked upon the sons of Adam,–to sĕe be,
–understanding, seeking–God. 3 All have dêclined, equally they have been cor-
rupted, none doing good, not even one. 4 Have they not known, all–who work
iniquity–who eat my people: they have eaten bread, and Jehovah have not ad-
dressed. 5 There, they have feared a fear, for–God in the generation of the
just. 6 The cóunsel; of the pŏor you–will âshame, for Jehovah his hope.
Who will givè from Zion the salvation; of Israel, when–Jehovah has turned
the captivity; of his people: Jacob shall rêjoice, and Israel shall exult.

PSALM XV.

1 A song for David. O Jehovah, who shall dwell in thy tabernacle? who
shall abide in the mountain of thy holiness? 2 Walking perfectly, and working
righteousness, and speaking truth; in his heart. 3 Hath not slandered with his
tongue: he hath not done evil for his neighbour, and opprobrium; hath not ta-
ken against his neignbour: 4 Contemned, in his eyes: rejected

נמאס ואת־יראי יהוה יכבד נשבע להרע ולא ימר׃
ה כספו לא־נתן בנשך ושחד על־נקי לא לקח עשה־
א אלה לא ימוט לעולם׃ יו מכתם לדוד

PSALMUS XVI. David de SANCTO illo Dei SERVO eximia et gloriosa prædicit.

2 שמרני אל כי־חסיתי בך׃ אמרת ליהוה אדני אתה
3 טובתי בל־עליך׃ לקדושים אשר־בארץ המה ואדירי
4 כל־חפצי־בם׃ ירבו עצבותם אחר מהרו בל־אסיך
ה נסכיהם מדם ובל־אשא את־שמותם על־שפתי׃ יהוה
6 מנת־חלקי וכוסי אתה תומיך גורלי׃ חבלים נפלו־לי
7 בנעימים אף־נחלת שפרה עלי׃ אברך את־יהוה אשר
8 יעצני אף־לילות יסרוני כליותי׃ שויתי יהוה לנגדי
9 תמיד כי מימיני בל־אמוט׃ לכן שמח לבי ויגל כבודי
י אף־בשרי ישכן לבטח׃ כי לא־תעזב נפשי לשאול
11 לא־תתן חסידיך לראות שחת׃ תודיעני ארח חיים
שבע שמחות את־פניך נעמות בימינך נצח׃ יז
א תפלה לדוד שמעה יהוה צדק הקשיבה רנתי האזינה

PSALMUS XVII. David piorum omnium, atque fidelium habitum ac affectus veluti induit, eorumque gemitus et preces, in media afflictione, exprimit.

2 תפלתי בלא שפתי מרמה׃ מלפניך משפטי יצא עיניך
3 תחזינה מישרים׃ בחנת לבי פקדת לילה צרפתני בל־
4 תמצא זמתי בל־יעבר־פי׃ לפעלות אדם בדבר שפתיך
ה אני שמרתי ארחות פרי*ץ׃ תמך אשרי במעגלותיך בל־ (כ"א פרץ)
6 נמוטו פעמי׃ אני־קראתיך כי־תענני אל הט־אזנך לי
7 שמע אמרתי׃ הפלה חסדיך מושיע חוסים
8 ממתקוממים בימינך׃ שמרני כאישון בת־עין בצל
9 כנפיך תסתירני׃ מפני רשעים זו שדוני איבי בנפש יקיפו
11 י עלי׃ חלבמו סגרו פימו דברו בגאות׃ אשרנו עתה
12 סבבוני עיניהם ישיתו לנטות בארץ׃ דמינו כאריה (סבבונו קרי)
13 יכסוף לטרף וככפיר ישב במסתרים׃ קומה יהוה
קדמה פניו הכריעהו פלטה נפשי מרשע חרבך׃
14 ממתים־ידך יהוה ממתים מחלד חלקם בחיים וצפינך

and–who fear Jehovah he shall honour he has been sworn–to–pûnish, and he will
not chânge. 5 His silver he has not given to usury, and a gift, against the ìnno-
cent, he has not taken, doing this he shall not move, for ever.

PSALM XVI.

1 Golden for David, keep, O God, for I have trŭsted in thee. 2 Thou hast said
to Jehovah, my Lord thou my goodness; not to thee. 3 For the–holy who in
the earth: they and the–glorious, all my delight in them. 4 Their sorrows shall
be–mŭltiplied, after they have hastened, I–will not pòur out their libations, from
blood, and I will not tàke their names, in my lips; 5 Jehovah the part; of my
portion and of my cup; thou–hast sustained my lot. 6 The lines have fallen
for me, in pleasant places, even an heritage; spacious; upon me. 7 I wīll bless
Jehovah who has counselled me, even for nights, my rĕins; have instructed me.
8 I have plăced Jehovah for my presence always, for from my right hand; I
shall not move. 9 For this my heart has rejoiced, and my glory shall exûlt, even
my flesh shall dwell for safety. 10 For thou wilt not leave my soul: in hell:
and thou wilt not givè thy afflicted–to sĕe côrruption. 11 Thou–wilt cause me to
sée the foot path; of–life, fulness of joys; thy–presence, pleasures in thy right
hand; for ever.

PSALM XVII.

1 An orātion; for David. Hear, O Jehovah, righteousness,–attend to my cry;
–hearken to my prāyer; not with lĭps; of guile; 2 From thy–countenance my
judgment has gone forth, thine eyes:–will bĕhold–equity. 3 Thou hast tried my
heart, thou hast visited me, the night, thou hast tried me, thou wilt not find, I
have thōught, my mŏuth shall not transgress. 4 On account–of the works; of
Adam, in the word of thy lips; I have taken care of the paths; of the destroyer.
5 Sustain my steps, in thy paths; my steps have not been moved. 6 I have
called upon thee, for thou wilt hĕar me, O God–ìncline thine ear; for me hear
my prayer;–7 Shew thy mercies, O préserver of those–who hŏpe, from those
–who raise themselves at thy right hand; 8 Keep me as the black pupil; of
the eye: in the shāde of thy wings thou–wilt hide me. 9 From the–face of
the–wicked who have dēstroyed me, of my enemies in soul: they–have sur-
rounded upon me. 10 Their feet they have inclosed, their mŏuth they have spoken
in–prĭde. 11 Our step, they have now surrounded me, their eyes: they have
plâced–to expand in the earth: 12 His sĭmilitude as a lion, he shall desire–to
tear, and as a young lion abiding in lurking places. 13 Arise, O Jehovah, antici-
pate his–face,–bend him save my soul: from the wicked thy sword. 14 From
mĕn thy hand: O Jehovah, from mĕn of the world whose part; in–life, and
hidden thing, thou wilt fill

תמלא בטנם ישבעו בנים והניחו יתרם לעולליהם : אני טו
בצדק אחזה פניך אשבעה בהקיץ תמונתך :

למע' לעלליהם

יח למנצח לעבד יהוה לדוד אשר דבר א
ליהוה את־דברי השירה הזאת ביום הציל־יהוה אותו
מכף כל־איביו ומיד שאול : ויאמר ארחמך יהוה חזקי : 2
יהוה סלעי ומצודתי ומפלטי אלי צורי אחסה־בו מגני 3
וקרן ישעי משגבי : מהלל אקרא יהוה ומן־איבי 4
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אקרא יהוה ואל־אלהי אשוע ישמע מהיכלו קולי
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PSALMUS XVIII. Hymnus Davidis, sublimioris argumenti, verborum sententiarumque pondere ac mysterio insignis, quo Deum celebrat ob erectionem Regni sui, ejusque perpetuam conservationem inter medios hostes.

their belly; sons shall be–satisfied, and they–shall sénd their residue, for their
little ones. 15 I in righteousness will behold thy–face I shall be–satisfied when–
I–have awâked, thy image;

PSALM XVIII.

1 For the conqueror for the servant of Jehovah for David, who has spoken for
Jehovah the words of this sông; in the day Jehovah–has rèscued him, from the
hānd; of all his enemies, and from the hand: of Saul. 2 And he will say, I will
love thee, O Jehovah, my strength. 3 Jehovah my rock, and my tower; and my
deliverer, my God, my strength, I will hope in him, my shiēld, and the horn: of
my salvation, my elevation. 4 Praised I will call upon Jehovah, and from my
enemies he shall save me. 5 The pains of death have surrounded me, and the
torrents of Belial shall terrify me. 6 The pains of the grave: have surrounded
me, the snáres of death have anticipated me. 7 In difficûlty, for me I shall call
upon, Jehovah, to my God I shall cry, and he shall hear, from his temple, my
voice and my cry; for his presence, shall ênter into his ears; 8 And shall move
and shall tremble the earth: and the foúndations of the mountains, shall move
and they shall move themselves, for anger for it. 9 Smoke has ascended in his
wrath, and fire: from his mōuth shall consume, coals have kindled from him,
10 And he–shall bòw the heavens and shall descend, and darkness under his feet:
11 And he shall ride upon a cherub, and he shall flŷ he shall flў upon the wings:
of the wind: 12 He shall plâce darkness his hiding place his circuits his tābernacle; density; of waters, clouds; of the heavens. 13 From the lightning; before
him, his clouds; have passed, hail and coals of fire: 14 And Jehovah shall thunder in the heavens, and the highĕst shall givè his vôice, hail and coals of fire:
15 And he shall send forth his arrows, and he shall brêak them, and lightnings he
has thrōwn, and shall dêstroy them. 16 And the–depth of the waters shall ăppear,
and the foundations; of the world; shall rōll from thy chiding; O Jehovah,
from the blowing; of the wind: of thine anger. 17 He shall send from on high,
he shall take me he shall draw me from wáters māny. 18 He–shall rescùe me
from my strōng enemy, and from those–who hate me, for they have been–stronger
than I, 19 They shall anticipate me, in the day of my calamity, and Jehovah shall
bĕ for a staff for me. 20 And he–shall lead me for a large place, he shall rescue
me, for he has delighted in me. 21 Jehovah shall recompence me according–to
my righteousness, according–to the the pūrity of my hands: he shall rênder for
me. 22 For I have kept the ways: of Jehovah, and have not acted wickedly from
my God. 23 For all his judgments before me, his stātutes I shall not môve from
me. 24 And I have been perfect with him, and I have kept myself from mine
iniqūity. 25 And Jehovah has rendered for me according–to my righteousness
according–to the pūrity of my hands: before his eyes: 26 With the merciful thou
wilt shew thyself merciful, with the man perfect thou wilt shew thyself perfect.
27 With the pure thou wilt shew thyself pure, and with the perverse thou wilt
shew thyself distorted. 28 For

28 29 כי־אתה עם־עני תושיע ועינים רמות תשפיל׃ כי־
ל אתה תאיר נרי יהוה אלהי יגיה חשכי׃ כי בך ארץ
31 גדוד ובאלהי אדלג־שור׃ האל תמים דרכו אמרת־
32 יהוה צרופה מגן הוא לכל החוסים בו׃ כי מי אלוה
33 מבלעדי יהוה ומי צור זולתי אלהינו׃ האל המאזרני
34 חיל ויתן תמים דרכי׃ משוה רגלי כאילות ועל במותי
לה יעמידני׃ מלמד ידי למלחמה ונחתה קשת־נחושה
36 זרועתי׃ ותתן־לי מגן ישעך וימינך תסעדני וענותך
37 תרבני׃ תרחיב צעדי תחתי ולא מעדו קרסלי׃
38 39 ארדוף אויבי ואשיגם ולא־אשוב עד־כלותם׃ אמחצם
מ ולא־יכלו קום יפלו תחת רגלי׃ ותאזרני חיל
41 למלחמה תכריע קמי תחתי׃ ואיבי נתתה לי ערף
42 ומשנאי אצמיתם׃ ישועו ואין מושיע על־יהוה ולא
43 ענם׃ ואשחקם כעפר על־פני־רוח כטיט חוצות
44 אריקם׃ תפלטני מריבי עם תשימני לראש גוים עם
מה לא־ידעתי יעבדוני׃ לשמע אזן ישמעו לי בני נכר
46 יכחשו־לי׃ בני־נכר יבלו ויחרגו ממסגרותיהם׃
47 48 חי־יהוה וברוך צורי וירום אלוהי* ישעי׃ האל הנותן — כ״א אלהי
49 נקמות לי וידבר עמים תחתי׃ מפלטי מאיבי אף מן־
נ קמי תרוממני מאיש חמס תצילני׃ על־כן אודך בגוים
51 יהוה ולשמך אזמרה׃ מגדל ישועות מלכו ועשה חסד
א למשיחו לדוד ולזרעו עד־עולם׃ יט למנצח

PSAL. XIX. Hymnus celebrans veram Domini cognitionem et cultum.

2 מזמור לדוד׃ השמים מספרים כבוד־אל ומעשה ידיו
3 מגיד הרקיע׃ יום ליום יביע אמר ולילה ללילה יחוה־
ה 4 דעת׃ אין־אמר ואין דברים בלי נשמע קולם׃ בכל־
הארץ יצא קום ובקצה תבל מליהם לשמש שם־אהל
6 בהם׃ והוא כחתן יצא מחפתו ישיש כגבור לרוץ ארח׃
7 מקצה השמים מוצאו ותקופתו על־קצותם ואין נסתר

thou the people: pŏor–wilt sáve, and the lofty; eyes: thou–wilt humble. [29] For
thou–wilt illûminate my lamp, Jehovah my God–will ènlighten my–darkness.
[30] For in thee, I shall rûn through, an army, and in my God I shall leap a wall.
[31] God perfect his way: the word; of Jehovah pure; a shīeld he has been, for
all–who hŏpe in him. [32] For who is God, except Jehovah? and who is a rock,
except our God? [33] The powerful God,–girding me, strength, and who shall gìve
my way: perfect.–[34] Placing my feet: as of deer; and upon my high places; he–
shall make me to stand.–[35] Teaching my hands:–to fight, and has been broken a
bow: of brass my arms; [36] And thou shalt give to me the shīeld of thy salvation,
and thy right hand; will support me, and thy gŏodness; will mūltiply me. [37] Thou
–wilt enlarge my steps under me, and my ancles have not declined. [38] I shall
pursue my enemies, and I–shall càtch them, and I shall not turn till I have cŏn-
sumed them. [39] I shall pierce them, and they shall not be–able to rise, they shall
fàll under my feet: [40] Thou shalt gird me, strength to war; thou–wilt bend those
–who rīse against me, under me. [41] And of my enemies thou shalt give for me
the neck, and those–who–hate me I shall cut them off. [42] They shall cry and
there shall not be a presérver, to Jehovah and he has not answered them. [43] And
I shall bruise them, as the dust before the–face of the wind: as the clay, of the
streets; I–shall attenuate them. [44] Thou wilt pluck me from the contêntions of
the people: thou–wilt plâce me for the head of the nations, a people: I have not
known, shall serve me. [45] For the hearing of the ear; they shall hear for me,
the sons of the stranger shall lie for me. [46] The sons of the stranger shall fàll,
and they shall tremble from their close places; [47] Jehovah has lived, and bless-
ed my rock, and the–God of my salvation shall be–exalted. [48] God–giving
–vengeance, for me, and he–shall lead the people: under me. [49] O my deliverer
from my enemies, even from those–who rīse against me, thou wilt raise me, from
the man of violence thou–wilt rèscue me. [50] Upon this I will práise thee,
among the nations, O Jehovah, and for thy name I will praise.–[51] Enlarging
the–salvation; of his king, and making mercy for his anointed, for David and
for his seed, time for ever.

PSALM XIX.

[1] To the conqueror, a song for David. [2] The heavens–declaring the glory of
God, and the work of his hands: the firmament dèclaring. [3] Day for day–shall
pòur out a word, and night for night shall indicate knówledge; [4] No speech no
words their voice has not been heard. [5] In all the earth: their līne has gone
forth, and to the extreme of the world; their words, for the sun he has placêd a
tabernacle, for them, [6] And he as a spouse coming from his bed-chamber; shall
rejoice as powerful–to run a way: [7] From the extreme of the heavens, his góing
forth, and his turning; to their extremes and there is not hidden from his heat.

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PSAL. XX.
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PSAL. XXI.
Itidem propheticus, quo Regnum Messiæ, ejusque amplitudo et æternitas celebratur.

יעננו ביום־קראנו: כא למנצח מזמור לדוד: א
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8 The láw; of Jehovah perfect;-tûrning; the soul: the têstimony; of Jehovah
faithful;-making wise; the little ŏne. 9 The precepts of Jehovah–right–rejoicing
the heart, the prêcept; of Jehovah pure,–illuminating the eyes: 10 The fear; of
Jehovah clean; remaining; for an age, the judgments of Jehovah truth; they
have been–righteous altogether,–11 Desirable before gold and before gōld much,
and–sweeter before honey and the drôpping; of the honey-combs. 12 Even thy
servant has been warned in them, in keeping them reward grēat. 13 Errors; who
shall understand, from hidden things; cleănse me. 14 Even from the–prôud re-
strain thy servant, they shall not rule in me, then I shall be–perfect, and I shall
be–clean from prevarication grēat. 15 Shall be–to plĕase the words of my mŏuth,
the mĕditation of my heart, for thy–face, O Jehovah, my rock and my Redeemer.

PSALM XX.

1 To the conqueror, a song for David. 2 Jehovah shall ănswer thee, in the day
of dîstress; shall elevate thee the name of the God of Jacob. 3 He shall send
thy help, from holiness and from Zion he shall support thee. 4 He shall remem-
ber all thy sacrifices; and thy whole offĕring; shall burn. Selah. 5 He shall
gìve for thee according–to thine heart, and all thy cóunsel; he shall fulfil. 6 We
shall be glad, in thy salvation; and in the name of our God, we shall elevate a
standard, Jehovah shall fulfil all thy petitions; 7 Now have I known that Jehovah
–has sáved his anointed, he will hear him, from the–heaven of his holiness, in the
–strength; of the salvation, of his right hand; 8 Some in a chariot and some in
horses, and we in the name of Jehovah our God–shall remember. 9 They have
bended and have fallen, and we have rîsen, and have raised ourselves. 10 Jeho-
vah,–sáve, the king shall hear, in the day we have called.

PSALM XXI.

1 To the conqueror, a song for David. 2 Jehovah, in thy strēngth the king
shall rejoice, and in thy salvation; as he–shall rêjoice very much. 3 The dĕsire;
of his heart, thou wilt give to him and the fruit; of his lips; thou hast not re-
jected. Selah. 4 For thou shalt anticipate him blessings; of good, thou shalt
plâce for his head a crown; of gōld.–5 Life he has asked from thee, and thou shalt
give for him, length of days, an age and time. 6 Great his glory in thy salvation;
glory and honour thou shalt place upon him. 7 For thou shalt place him bless-
ings; for time thou wilt gladden him in joy; thy–face. 8 For the king has
trusted in Jehovah, and in the mercy of the Most Hĭgh he shall not move. 9 Thy
hand: shall find all thy enemies, thy right hand; shall find those–who hate thee.
10 Thou wilt place them as an oven of fire: for the time: of thy–ănger, Jehovah
in his wrath shall destroy them, and shall consume them, fire: 11 Their frŭits
from the earth: thou shalt destroy, and their seed from the sons of Adam. 12 For
they have dĕclined against thee êvil; they have considered a thŏught; they have
not been–able. 13 For

13 14 כי תשיתמו שכם במיתריך תכונן על־פניהם׃ רומה
יהוה בעזך נשירה ונזמרה גבורתך׃ כב

PSALMUS XXII. David dolores et sequentem gloriam ejus, de quo vaticinatur, exprimit.

א 2 למנצח על־אילת השחר מזמור לדוד׃ אלי אלי למה
3 עזבתני רחוק מישועתי דברי שאגתי׃ אלהי אקרא יומם
4 ולא תענה ולילה ולא־דומיה לי׃ ואתה קדוש יושב
ה תהלות ישראל׃ בך בטחו אבתינו בטחו ותפלטמו׃
6 7 אליך זעקו ונמלטו בך בטחו ולא־בושו׃ ואנכי תולעת
8 ולא־איש חרפת אדם ובזוי עם׃ כל־ראי ילעיגו לי
9 יפטירו בשפה יניעו ראש׃ גל אל־יהוה יפלטהו יצילהו
י כי חפץ בו׃ כי־אתה גחי מבטן מבטיחי על־שדי אמי׃
11 12 עליך השלכתי מרחם מבטן אמי אלי אתה׃ אל־תרחק
13 ממני כי־צרה קרובה כי־אין עוזר׃ סבבוני פרים רבים
14 אבירי בשן כתרוני׃ פצו עלי פיהם אריה טרף ושאג׃
טו כמים נשפכתי והתפרדו כל־עצמותי היה לבי כדונג
16 נמס בתוך מעי׃ יבש כחרש כחי ולשוני מדבק מלקוחי
17 ולעפר־מות תשפתני׃ כי סבבוני כלבים עדת מרעים
18 הקיפוני כארי ידי ורגלי׃ אספר כל־עצמותי המה
19 יביטו יראו־בי׃ יחלקו בגדי להם ועל־לבושי יפילו
כ גורל׃ ואתה יהוה אל־תרחק אילותי לעזרתי חושה׃
21 22 הצילה מחרב נפשי מיד־כלב יחידתי׃ הושיעני מפי
23 אריה ומקרני רמים עניתני׃ אספרה שמך לאחי בתוך
24 קהל אהללך׃ יראי יהוה הללוהו כל־זרע יעקב
כה כבדוהו וגורו ממנו כל־זרע ישראל׃ כי לא־בזה ולא
שקץ ענות עני ולא־הסתיר פניו ממנו ובשועו אליו
26 שמע׃ מאתך תהלתי בקהל רב נדרי אשלם נגד יראיו׃
27 יאכלו ענוים וישבעו יהללו יהוה דרשיו יחי לבבכם
28 לעד׃ יזכרו וישבו אל־יהוה כל־אפסי־ארץ וישתחוו
29 לפניך כל־משפחות גוים׃ כי ליהוה המלוכה

thou–shalt plâce them back, with thy cords thou shalt prepare against their–face
[14] Be–exalted, O Jehovah, in thy strĕngth, we–shall sîng and shall praise thy
strength ;

PSALM XXII.

[1] To the conqueror upon the early ; Aileth ; a song for David. [2] My God, my
God, for why hast thou forsaken me, far from my salvation ; the words of my
roaring ; [3] My God, I shall cry daily and thou wilt not hear, and the night and
no sĭlence ; for me. [4] And thou holy possessing the prāises ; of Israel. [5] In thee,
our fathers have hoped, they have hoped and thou wilt rescue them. [6] To thee,
they have cried and they have been liberated, in thee, they have hoped and have
not been–put to shame ; [7] And I a worm ; and not a man, the disgrace ; of Adam
and the drĕgs of the people : [8] All–who sĕe me,–shall laugh for me, they–shall
shoot out, with the lip ; they–shall môve the head. [9] He has rôlled to Jehovah,
he shall rescue him, he–shall sàve him, for he has delighted in him. [10] For thou
my dêliverer, from the womb ;–causing me to trust, upon the breasts of my mo-
ther. [11] Upon thee I–have been–cast from the womb, from the womb ; of my
mother my God thou. [12] Thou wilt not be far, from me for difficûlty ; near for
no helper. [13] Māny calves have surrounded me, strong bulls of Bashan. [14] They
have opĕned upon me their mŏuth, a lion tearing and bellowing. [15] As wáters
I have been diffused, and all my bones ; have separated themselves, my heart
has been as wax mĕlted in the middle of my viscera. [16] My strĕngth has been–
dried as an earthen pot, my tongue :–joined to my jaws and for the dust of death,
thou shalt place me. [17] For dogs have surrounded me, the ássembly ; of the–
wicked as a lion–have pĭerced my hands : and feet : [18] I shall number all my
bones ; they–shall stare and shall lòok upon me. [19] They shall divide my gar-
ments : for them and upon my clothing, they–shall càst the lot. [20] And thou, O
Jehovah, wilt not be–distant, my strength ; to my help ; hasten.–[21] Rescüe from
the sword my soul : from the hand : of the dog, my darling ;–[22] Sáve me from the
mŏuth of the lion, from the horns : of the–ûnicorn, thou hast heărd me. [23] I will
declare thy name to my brethren in the middle of the congregation I will praise
thee. [24] Ye–who fear Jehovah, praise him the whole seed of Jacob, glorify him,
and fear from the whole seed of Israel. [25] For he has not scorned and he has
not despised the humility ; of the poor, and he–has not hidden his–face from him,
when–he cried to him, he has heard. [26] From thee my prāise ; in the congre-
gation much, my vows I shall pay before those–who fear him. [27] The–poor shall
eat and shall be–satisfied, they shall praise Jehovah–who seek him, your heart
shall lĭve for an age. [28] Shall remember and shall turn to Jehovah all the ends
of the earth : and shall bĕnd themselves before thee, all the families ; of the na-
tions. [29] Because to Jehovah the kingdom ; and ruling

ומושל בגוים׃ אכלו וישתחוו כל־דשני־ ל
ארץ לפניו יכרעו כל־יורדי עפר ונפשו לא חיה׃
זרע יעבדנו יספר לאדני לדור׃ יבאו ויגידו 31 32
צדקתו לעם נולד כי עשה׃ כג

PSALMUS XXIII. Celebrat gaudium et consolationem piorum; Deum pastorem, seque ovem facit; atque hac in imagine continuo pergit.

מזמור לדוד יהוה רעי לא אחסר׃ בנאות דשא ירביצני א 2
על־מי מנוחות ינהלני׃ נפשי ישובב ינחני במעגלי־צדק 3
למען שמו׃ גם כי אלך בגיא צלמות לא אירא רע כי־ 4
אתה עמדי שבטך ומשענתך המה ינחמני׃ תערך ה
לפני שלחן נגד צררי דשנת בשמן ראשי כוסי רויה׃
אך טוב וחסד ירדפוני כל־ימי חיי ושבתי בבית־יהוה 6
לארך ימים׃ כד לדוד מזמור ליהוה הארץ א

PSALMUS XXIV. Regnum Dei celebrat, quique ad illud pertineant, docet.

ומלואה תבל וישבי בה׃ כי־הוא על־ימים יסדה ועל־ 2
נהרות יכוננה׃ מי־יעלה בהר־יהוה ומי יקום במקום 3
קדשו׃ נקי כפים ובר־לבב אשר לא־נשא לשוא נפשו 4 נפשי ק״
ולא נשבע למרמה׃ ישא ברכה מאת יהוה וצדקה ה
מאלהי ישעו׃ זה דור דרשו מבקשי פניך יעקב סלה׃ 6 דורשיו קרי
שאו שערים ראשיכם והנשאו פתחי עולם ויבוא מלך 7
הכבוד׃ מי־זה מלך הכבוד יהוה עזוז וגבור יהוה גבור 8
מלחמה׃ שאו שערים ראשיכם ושאו פתחי עולם 9
ויבא מלך הכבוד׃ מי הוא זה מלך הכבוד יהוה צבאות י
הוא מלך הכבוד סלה׃ כה לדוד אליך א

PSALMUS XXV. Oratio Davidis, pro impetranda gratia et justitia, singulis petitionibus fere interjunctas divini spiritus responsiones habens.

יהוה נפשי אשא׃ אלהי בך בטחתי אל־אבושה אל־ 2
יעלצו איבי לי׃ גם כל־קויך לא יבשו יבשו הבוגדים 3
ריקם׃ דרכיך יהוה הודיעני ארחותיך למדני׃ הדריכני 4 ה
באמתך ולמדני כי־אתה אלהי ישעי אותך קויתי כל־
היום׃ זכר־רחמיך יהוה וחסדיך כי מעולם המה׃ 6
חטאות נעורי ופשעי אל־תזכר כחסדך זכר־לי־אתה 7
למען טובך יהוה׃ טוב־וישר יהוה על־כן יורה חטאים 8

the nations. [30] They have eaten and they shall bend themselves all the fat ones
of the earth: for his–face they shall bend all–who descend into, the dust, and his
soul: has not lived. [31] A seed shall serve him it shall declare, for the Lord for
a generation. [32] They shall côme and they–shall dèclare his righteousness; for a
people: bégotten for he has done.

PSALM XXIII.

[1] A song for David. Jehovah my shĕpherd, I shall not fail. [2] In păstures;
of budding he–shall cause to lie down to the wáters of–rest; he shall lead me.
[3] My soul: he shall turn, he shall lead me in the paths of righteousness, for the
sake of his name. [4] Even because I shall wálk in the valley: of death's shade, I
shall not fear êvil, for thou with me, thy rod and thy staff; they shall console me.
[5] Thou shalt prepare for my–face a table, presence of my ênemies, thou hast
anointed with oil my head, my cup; exŭberant; [6] Even goodness and mercy shall
follow me all the days of my lifĕ; and I have dwelt in the house of Jehovah for
length of days.

PSALM XXIV.

[1] For David a song, for Jehovah, the earth: and its fulness, the world; and–
who dwell in it. [2] For he upon the waters has founded it and upon the rivers;
he shall strengthen it. [3] Who shall ascend to the mountain of Jehovah, and who
shall stand in the place; of his holiness. [4] Cleàn of hands and pure of heart, who
has not received for vanity his soul: nor has been sworn for guile; [5] He shall
rèceive the blessing; from Jehovah, and righteousness; from the God of his sal-
vation. [6] This the generation have sought him–who–seek thy–face O Jacob.
Selah. [7] Ràise, O gates, your heads and be raised O ye gates, of an age, and
shall ênter this King of glory. [8] Who this King of glory Jehovah strong and
powerful, Jehovah strong in battle; [9] Ràise, O gates your heads, and be raised
O ye gates of an age, and shall ênter the King of glory: [10] Who has been this
King of glory, Jehovah of armies, has been the King of glory.

PSALM XXV.

[1] For David to thee, O Jehovah, I will lift my soul: [2] My God in thee I have
hoped I shall not be–ashamed, shall not exult my enemies over me. [3] Even all–
who wăit upon thee, shall not be–ashamed, those–who prevaricate vainly shall be
–ashamed. [4] Thy ways: O Jehovah–cause me to knów thy foot paths; teach
me:–[5] Cause me to walk in thy truth; and teach me, for thou the God of my
salvation, thee I have ĕxpected all the day. [6] Remember thy mercies O Jehovah,
thy mercies for an age, they. [7] The sins; of my youth and my prevarications
thou wilt not remember, according–to thy mercy, remember for me, thou for the
sake of thy goodness, O Jehovah. [8] Good and upright Jehovah, upon this he
shall teach sinners in the way:

י 9 בדרך ׃ ידרך ענוים במשפט וילמד ענוים. דרכו ׃ כל־
11 ארחות יהוה חסד ואמת לנצרי בריתו ועדתיו ׃ למען־
12 שמך יהוה וסלחת לעוני כי רב־הוא ׃ מי־זה האיש ירא
13 יהוה יורנו בדרך יבחר ׃ נפשו בטוב תלין וזרעו יירש
טו 14 ארץ ׃ סוד יהוה ליראיו ובריתו להודיעם ׃ עיני תמיד
16 אל־יהוה כי הוא־יוציא מרשת רגלי ׃ פנה אלי וחנני
17 כי־יחיד ועני אני ׃ צרות לבבי הרחיבו ממצוקותי
19 18 הוציאני ׃ ראה עניי ועמלי ושא לכל־חטאותי ׃ ראה־
כ איבי כי־רבו ושנאת חמס שנאוני ׃ שמרה נפשי
21 והצילני אל־אבוש כי־חסיתי בך ׃ תם־וישר יצרוני כי
22 קויתיך ׃ פדה אלהים את־ישראל מכל צרותיו ׃

PSALMUS XXVI. Exprimit David libertatem et fiduciam bonæ conscientiæ, ejusque pondus apud Deum.

א כו לדוד שפטני יהוה כי אני בתמי הלכתי
2 וביהוה בטחתי לא אמעד ׃ בחנני יהוה ונסני צרופה
3 כליותי ולבי ׃ כי חסדך לנגד עיני והתהלכתי באמתך ׃
4 לא־ישבתי עם־מתי־שוא ועם נעלמים לא אבוא ׃
6 ה שנאתי קהל מרעים ועם־רשעים לא אשב ׃ ארחץ נ״א ואסוב״
7 בנקיון כפי ואס*בבה את־מזבחך יהוה ׃ לשמע בקול
8 תודה ולספר כל־נפלאותיך ׃ יהוה אהבתי מעון ביתך
9 ומקום משכן כבודך ׃ אל־תאסף עם־חטאים נפשי ועם־
י אנשי דמים חיי ׃ אשר־בידיהם זמה וימינם מלאה
12 11 שחד ׃ ואני בתמי אלך פדני וחנני ׃ רגלי עמדה במישור
א במקהלים אברך יהוה ׃ כז לדוד יהוה

PSALMUS XXVII. Quam pulchrum beatumque sit in domo Domini continuo versari, eoque præsente et propitio frui.

2 אורי וישעי ממי אירא יהוה מעוז־חיי ממי אפחד ׃ בקרב
עלי מרעים לאכל את־בשרי צרי ואיבי לי המה כשלו
3 ונפלו ׃ אם תחנה עלי מחנה לא־יירא לבי אם־
4 תקום עלי מלחמה בזאת אני בוטח ׃ אחת שאלתי
מאת־יהוה אותה אבקש שבתי בבית־יהוה כל־ימי חיי
ה לחזות בנעם־יהוה ולבקר בהיכלו ׃ כי יצפנני או בנועם־

9 He shall direct the–mĕek, in judgment and he will teach the humble his way:
10 All the ways; of Jehovah mercy and truth; for those–who keep his covenant;
and his testimony; 11 For the sake–of thy name, O Jehovah, pardon my inĭquity,
for it has been–mŭltiplied. 12 Who that very man fearing Jehovah, he will tĕach
him in the way: he shall choose. 13 His soul: in good–shall âbide and his seed
shall inherit the earth: 14 The secret of Jehovah for those–who fear him and his
covenant: he–has made them to knów. 15 My eyes: always to Jehovah, for he–
shall lĕád from the net; my feet: 16 Look to me and pity me, for alone and poor
I. 17 The dîstresses; of my heart–have expanded, from my difficulties,–réscue
me: 18 See my affliction and my labour, and tàke away all my errors; 19 Look
upon my enemies, for they have been–mŭltiplied, and a hatred; unjust they have
hated me. 20 Keep my soul:–sàve me, I shall not be–ashamed, for I have hŏped
in thee. 21 Pĕrfection and rectitude shall keĕp me, for I have waited for thee.
22 Redeem, O God, the Israel from all his dîfficulties;

PSALM XXVI.

1 For David, judge me, O Jehovah, for I in my ĭntegrity have walked, and in
Jehovah I have trusted, I shall not move. 2 Prove me, O Jehovah, and trў me
purge my rĕins; and my heart. 3 For thy mercy for the presence of my eyes:
I myself have walked in thy truth; 4 I have not sat with mĕn vain and with
those–who conceal I shall not enter. 5 I have hated the assembly of the–wicked,
and with the–ungodly I shall not sit. 6 I shall wash in innŏcency my hănds, and
I shall surround thy altar, O Jehovah. 7 To hear with the voice of cónfession;
and–to tell all thy wonders; 8 Jehovah I have loved the hábitation of thy house
and the place: of the tabernacle of thy glory. 9 Thou shalt not gather with sin-
ners my soul: and with mortals of–blood my lifĕ; 10 Who in their hands: lyĭng and
their right hand; full; of a bribe. 11 And I, in my ĭntegrity, will wálk, redĕem
me and pity me. 12 My foot: has stood in rectitude, in the assemblies I will
bless Jehovah.

PSALM XXVII.

1 For David, O Jehovah, my light, my salvation, from what shall I fear, Jeho-
vah the strength of my lĭfe; from what shall I be–afraid. 2 When–the–wicked
approach, against me–to eat my flesh, my ênemies and my haters for me, they have
stumbled and have fallen. 3 If an army: shall encamp against me, my heart shall
not fear, if war; shall rise against me, in this I have been–safe. 4 One thing; I
have asked from the Jehovah, this; I shall seek I have sát in the house of Jeho-
vah, all the days of my lĭfe;–to see the sweetness of Jehovah and–to enquire in
his temple. 5 For he shall hide me, in his tabernacle,

בסכו קרי

בסכֹּה ביום רעה יסתירני בסתר אהלו בצור ירוממני׃
ועתה ירום ראשי על איבי סביבותי ואזבחה באהלו 6
זבחי תרועה אשירה ואזמרה ליהוה׃ שמע־יהוה קולי 7
אקרא וחנני ועננִי׃ לך אמר לבי בקשו פני את־פניך 8
יהוה אבקש׃ אל־תסתר פניך ממני אל־תט באף 9
עבדך עזרתי היית אל־תטשני ואל־תעזבני אלהי
ישעי׃ כי־אבי ואמי עזבוני ויהוה יאספני׃ הורני יהוה י 11
דרכך ונחני בארח מישור למען שררי׃ אל־תתנני 12
כ״א עידי
בנפש צרי כי קמו־בי עדי־שקר ויפח חמס׃ לולא 13
האמנתי לראות בטוב־יהוה בארץ חיים׃ קוה אל־ 14
יהוה חזק ויאמץ לבך וקוה אל־יהוה׃ כח

PSALMUS XXVIII. Precatio, quâ ab improborum violentia et injuriis liberari petit; et gratiarum actio pro exauditione.

לדוד אליך יהוה אקרא צורי אל־תחרש ממני פן־ א
תחשה ממני ונמשלתי עם־יורדי בור׃ שמע קול 2
תחנוני בשועי אליך בנשאי ידי אל־דביר קדשך׃ אל־ 3
תמשכני עם־רשעים ועם־פעלי און דברי שלום עם־
בנ״א לי און
רעיהם ורעה בלבבם׃ תן־להם כפעלם וכרע מעלליהם 4
כמעשה ידיהם תן־להם השב גמולם להם׃ כי לא יבינו ה
אל־פעלת יהוה ואל־מעשה ידיו יהרסם ולא יבנם׃ ברוך 6
יהוה כי שמע קול תחנוני׃ יהוה עזי ומגני בו בטח לבי 7
ונעזרתי ויעלז לבי ומשירי אהודנו׃ יהוה עז־למו ומעוז 8
ישועות משיחו הוא׃ הושיעה את־עמך וברך את־ 9
נחלתך ורעם ונשאם עד־העולם׃ כט מזמור א

PSALMUS XXIX. Regnum Dei, cum potentiâ adventans, concelebrat; cunctisque suadet, ut sese ei subjiciant.

לדוד הבו ליהוה בני אלים הבו ליהוה כבוד ועז׃ הבו 2
ליהוה כבוד שמו השתחוו ליהוה בהדרת־קדש׃ קול 3
יהוה על־המים אל־הכבוד הרעים יהוה על־מים רבים׃
קול־יהוה בכח קול יהוה בהדר׃ קול יהוה שבר ארזים 4 ה
וישבר יהוה את־ארזי הלבנון׃ וירקידם כמו־עגל 6
לבנון ושריון כמו בן־ראמים׃ קול־יהוה חצב להבות 7

in the day of êvil; and he shall conceal me in the hiding place of his tabernacle,
in a rock he shall exalt me. 6 And now, shall be–exalted my head, upon my
enemies, my rounds, and I will sacrifice in his tabernacle sacrifices of thanksgiv-
ing; I will sing and praise for Jehovah. 7 Hear, O Jehovah, my voice I will
call, pity me and ănswer me. 8 For thee has said my heart, seek my–făce, thy
face, O Jehovah, I shall seek, 9 Thou shalt not hide thy–face from me, thou shalt
not leàn upon thy servant in thy wrath, my help; thou hast bĕen, thou shalt not
lèave me and thou shalt not forsake me, O God of my salvation. 10 For my fa-
ther and my mother have forsaken me, and Jehovah shall gather me.–11 Dírect
me, O Jehovah, thy way: and lead me in the path; of rectitude, for the sake–of
my ênemies. 12 Thou shalt not gìve me, to the desire: of my ênemies, for they
have rîsen against me, lying witnesses, breathing iniquity. 13 For–have I not
believed–to sĕe in the goodness of Jehovah in the land: of those–who livĕ.
14 Wait to Jehovah, he has strengthened and he shall strengthen thy heart, and
wait for Jehovah.

PSALM XXVIII.

1 For David to thee, O Jehovah, I will cry, my rock thou shalt not be–silent,
from me, lêst thou shalt be–silent from me, and I have been assimilated with
those–who descend to the ditch. 2 Hear the voice of my supplications, when–I
call to thee, when–I lift my hands: to the secret place of thy holiness, 3 Thou
shalt not draw me with the–wicked, and with those–who work iniquity–who speak
peace with their nĕighbour, and êvil; in their heart. 4 Gìve to them according–
to their work, and according–to the êvil; of their works, according–to the work
of their hands: gìve for them,–rênder their retribution for them. 5 For they shall
not ûnderstand the works of Jehovah, and to the work of his hands: he shall
destroy them and shall not bŭild them. 6 Blessed Jehovah, for he has heard the
voice of my prayers. 7 Jehovah my strength, my shield in him, my heart has
hoped, and I have been helped, my heart shall rejoice, and from my sông I–shall
cónfess him. 8 Jehovah strĕngth for them and the strength of salvation; his
anointed has been.–9 Sáve thy people: and bless thy heritage; and feed them, and
raise them, time an age.

PSALM XXIX.

1 A song for David, gíve to Jehovah, sons of the–strong, gíve to Jehovah glory
and strĕngth. 2 Give to Jehovah the glory of his name, bĕnd yourselves for Je-
hovah in the glory; of holiness. 3 The voice of Jehovah upon the waters, God
of glory–has made to thunder, Jehovah upon mãny waters. 4 The voice of Jeho-
vah in pôwer, the voice of Jehovah in glory. 5 The voice of Jehovah has broken
the cedars, and Jehovah shall break the cedars of Lebanon. 6 And he–shall cause
them to leap as a calf, Lebanon and Sirion as the son of unicorns. 7 The voice of
Jehovah dividing the flames; of fire:

8 9 אש: קול יהוה יחיל מדבר יחיל יהוה מדבר קדש: קול
יהוה יחולל אילות ויחשף יערות ובהיכלו כלו אמר
11 י כבוד: יהוה למבול ישב וישב יהוה מלך לעולם: יהוה
עז לעמו יתן יהוה יברך את־עמו בשלום: ל

PS. XXX. David ab exilio reversus, Deo gratias agit, quod facultatem sibi rursus dedisset, dedicandæ, atque habitandæ domus suæ.

2 א מזמור שיר־חנכת הבית לדוד: ארוממך יהוה
3 כי דליתני ולא־שמחת איבי לי: יהוה אלהי שועתי אליך
4 ותרפאני: יהוה העלית מן־שאול נפשי חייתני מוֹרדי־
מירדי ק׳ ה 6 בור: זמרו ליהוה חסידיו והודו לזכר קדשו: כי רגע
7 באפו חיים ברצונו בערב ילין בכי ולבקר רנה: ואני
8 אמרתי בשלוי בל־אמוט לעולם: יהוה ברצונך
9 העמדתה להררי עז הסתרת פניך הייתי נבהל: אליך
י יהוה אקרא ואל־יהוה אתחנן: מה־בצע בדמי ברדתי
11 אל־שחת היודך עפר היגיד אמתך: שמע־יהוה וחנני
נ״א עוזר 12 יהוה היה־עֹזר לי: הפכת מספדי למחול לי
13 פתחת שקי ותאזרני שמחה: למען יזמרך כבוד
ולא ידם יהוה אלהי לעולם אודך:

PS. XXXI. In persona sua, perpetuum, fidelium statum et luctam inter improbos, in hoc seculo, exprimit.

א לא למנצח מזמור לדוד:
2 בך־יהוה חסיתי אל־אבושה לעולם בצדקתך פלטני:
3 הטה אלי אזנך מהרה הצילני היה לי לצור מעוז לבית
4 מצודות להושיעני: כי סלעי ומצודתי אתה ולמען
ה שמך תנחני ותנהלני: תוציאני מרשת זו טמנו לי כי
6 אתה מעזי: בידך אפקיד רוחי פדיתה אותי יהוה
7 אל אמת: שנאתי השמרים הבלי־שוא ואני אל־יהוה
8 בטחתי: אגילה ואשמחה בחסדך אשר ראית את־עניי
9 ידעת בצרות נפשי: ולא הסגרתני ביד אויב העמדת
י במרחב רגלי: חנני יהוה כי צר־לי עששה בכעס עיני
11 נפשי ובטני: כי כלו ביגון חיי ושנותי באנחה כשל
12 בעוני כחי ועצמי עששו: מכל־צוררי הייתי חרפה

8 The voice of Jehovah–shall cause to trêmble the desert, Jehovah–shall make to tremble the desert of Kadesh. 9 The voice of Jehovah–shall cause the hinds: to calve, and he shall discover the forests, and in his temple, all his has declared his glory. 10 Jehovah upon the dèluge has sat, and Jehovah has sat King for an age. 11 Jehovah shall gìve strength for his people: Jehovah shall bless his people: in peace.

PSALM XXX.

1 A psalm a sông of the dedication; of the house for David. 2 I will exalt thee, O Jehovah, for thou hast liftĕd me up, and thou hast not gladdened my enemies for me. 3 Jehovah my God, I have cried to thee and thou shalt heal me. 4 Jehovah thou–hast caused to ăscend from the grave: my soul: thou hast ĕnlivened me, when–I was descending into, the grave, 5 Sing for Jehovah his mercies and–cónfess the memory of his holiness. 6 For a moment in his fury,–life in his gŏod-will, in evening shall rêmain wĕeping, and for the morning jōy; 7 And I have said in my trănquillity; I shall not move for an age. 8 Jehovah, in thy gŏod-will thou–hast made me to stand in my mountain of strēngth, thou–hast hidden thy–face, I have bĕen terrified. 9 To thee, O Jehovah, I shall cry, and to Jehovah I shall address myself. 10 What utility in my blood, when–I déscend to the pit,–shall the dust prăise thee,–shall it dèclare thy faithfulness. 11 Hear, O Jehovah, and pīty me, O Jehovah be a helper for me. 12 Thou hast turned my weeping, to singing for me, thou hast loosed my sackcloth, and thou shalt gird me, gladness; 13 For the sake–of, glory shall praise thee, and shall not be–sīlent, Jehovah my God, for an age I shall práise thee.

PSALM XXXI.

1 To the conqueror, a song for David. 2 In thee, O Jehovah, I have hŏped, I shall not be–ashamed for an age, in thy righteousness, rescue me.–3 Inclìne to me thine ear; quickly–rèscue me, be for me, for a rock of strength, in the house of towers;–to–sáve me. 4 For my rock and my fortress; thou, and for the sake–of thy name thou shalt lĕad me and thou shalt guide me. 5 Thou–shalt léad me from that net; they have hidden for me, for thou my strength. 6 Into thy hand: I–shall commit my spirit: thou hast redĕemed me, O Jehovah, the God of truth; 7 I have hated those–who observe vanities of rashness, and I to Jehovah have hoped. 8 I–will rejôice and I shall be–glad, in thy mercy that thou hast seen my ăffliction, thou hast known in straits; my soul: 9 Thou–hast not inclosed me in the hand: of an enemy, thou–hast made to stand in a broad place my feet: 10 Pīty me, O Jehovah, for dĭfficulty for me, has corroded, in wrath, my eye: my soul and my belly; 11 For, have cŏnsumed for grĭef my–life, my years; in groaning: has stumbled in iniquity my strêngth and my bones: have consumed. 12 From all my enemies, I have bĕen a reproach; and for my neighbours

ולשכני מאד ופחד למידעי ראי בחוץ נדדו ממני ׃
נשכחתי כמת מלב הייתי ככלי אבד ׃ כי שמעתי דבת 13 14
רבים מגור מסביב בהוסדם יחד עלי לקחת נפשי זממו ׃
ואני עליך בטחתי יהוה אמרתי אלהי אתה ׃ בידך טו 16
עתתי הצילני מיד־אויבי ומרדפי ׃ האירה פניך על־ 17
עבדך הושיעני בחסדך ׃ יהוה אל־אבושה כי קראתיך 18
יבשו רשעים ידמו לשאול ׃ תאלמנה שפתי־שקר 19
הדברות על־צדיק עתק בגאוה ובוז ׃ מה רב טובך כ
(נ״א לחסים) אשר־צפנת ליראיך פעלת לחוסים בך נגד בני אדם ׃
תסתירם בסתר פניך מרכסי איש תצפנם בסכה מריב 21
לשנות ׃ ברוך יהוה כי הפליא חסדו לי בעיר מצור ׃ 22
ואני אמרתי בחפזי נגרזתי מנגד עיניך אכן שמעת קול 23
תחנוני בשועי אליך ׃ אהבו את־יהוה כל־חסידיו אמונים 24
נצר יהוה ומשלם על־יתר עשה גאוה ׃ חזקו ויאמץ כה
לבבכם כל־המיחלים ליהוה ׃

PSALMUS XXXII. Psalmus docens qua in re peccatoris justificatio et salus consistat.

לב
לדוד א
משכיל אשרי נשוי־פשע כסוי חטאה ׃ אשרי־אדם לא 2
יחשב יהוה לו עון ואין ברוחו רמיה ׃ כי החרשתי בלו 3
עצמי בשאגתי כל־היום ׃ כי יומם ולילה תכבד עלי 4
(נ״א בחרבני) ידך נהפך לשדי בחרבוני קיץ סלה ׃ חטאתי אודיעך ה
ועוני לא־כסיתי אמרתי אודה עלי פשעי ליהוה
ואתה נשאת עון חטאתי סלה ׃ על־זאת יתפלל 6
כל־־חסיד אליך לעת מצא רק לשטף מים רבים
אליו לא יגיעו ׃ אתה סתר לי מצר תצרני רני פלט 7
תסובבני סלה ׃ אשכילך ואורך בדרך־זו תלך איעצה 8
עליך עיני ׃ אל־תהיו כסוס כפרד אין הבין במתג־ 9
(בנ״א קרב) ורסן עדיו לבלום בל קרוב אליך ׃ רבים מכאובים י
לרשע והבוטח ביהוה חסד יסובבנו ׃ שמחו ביהוה 11
וגילו צדיקים והרנינו כל־ישרי־לב ׃

PSALMUS XXXIII. Hymnus.

לג
רננו א

very much, and a fear to my acquaintances, those–who sēe me without have wan-
dered from me. 13 I have been given as dêad from heart, I have been as vessels
of destruction. 14 For I have heard the cālumny; of māny, fear about, when–
they have cónsulted together against me to take my soul: they have consulted.
15 And I in thee have trusted, O Jehovah, I have said, my God thou. 16 In thy
hand: my times:–sàve me from the hand: of my enemies, and from those–who
persecute me.–17 Make to shîne thy face, upon thy servant,–sáve me in thy mercy.
18 O Jehovah, I shall not be–ashamed, for I have called upon thee, the–wicked
shall be–ashamed, they shall be–cût off, for the grave: 19 Shall be–dūmb lips; of
a lie those–who–speak against the just, hard in pride and contempt. 20 How mūch
thy good which thou hast concealed for those–who fear thee, thou hast wrought
for those–who trūst in thee, presence sons of Adam. 21 Thou–shalt hide them in
the hiding plāce of thy face, from the liftings of man thou shalt conceal them, in
the tabernacle; from the contention of tongues: 22 Blessed Jehovah, for he–has
magnified his mercy for me, in a city; fortified. 23 And I have said, when–I was
in haste, I have been cut off, from the presence of thine eyes: but thou hast
heard the voice of my supplications; when–I call to thee. 24 Love the Jehovah,
all ye his sanctified, Jehovah guarded the–faithful and–rendered upon the ex-
treme working prĭde; 25 Be–strong, and he shall strengthen your heart all–who
hope for Jehovah.

PSALM XXXII.

1 For David understanding, O the–blessedness lifted transgression, covĕred
sin; 2 O the–blessedness of the man, for him, Jehovah shall not impute ĭniquity,
and not in his spirit: guile; 3 For I–have been–silent, have grown–ŏld my bones:
in my crying; all the day. 4 For daily and night shall be–heavy upon me, thy
hand: has been turned my greenness in the–dryness of sûmmer. Selah. 5 My
sin; I–shall make knówn to thee, and my ĭniquity I have not cŏncealed, I have
said I will confess upon me, my transgressions for Jehovah and thou hast sent
away the iniquity of my sin. Selah. 6 Upon this, every merciful person shall
address himself to thee, for the time: of finding truly, for the inundation of mānў
waters to him it–shall not còme. 7 Thou a hiding place for me, from dĭfficulty
thou shalt kēep me, songs of deliverance thou shalt surround me. Selah. 8 I–
will cause thee to understand, I will órder thēe in the way: which thou shalt
wálk, I will counsel upon thee my eye: 9 Thou shalt not bĕ as the horse, as the
mule nŏt ûnderstanding, in bridle, and rein, his mŏuth, for restraint not to ap-
proach to thee, 10 Māny sorrows for the wicked, and–trusting in Jehovah, mercy
shall surround him. 11 Rejoice in Jehovah, and rejôice ye–just, and–prāise him
all–upright of heart.

PSALM XXXIII.

1 Exult O ye–just

potentiam, sapientiam et misericordiam Dei celebrans.

2 צדיקים ביהוה לישרים נאוה תהלה׃ הודו ליהוה
3 בכנור בנבל עשור זמרו־לו׃ שירו־לו שיר חדש היטיבו
4 נגן בתרועה׃ כי־ישר דבר־יהוה וכל־מעשהו באמונה׃
ה 6 אהב צדקה ומשפט חסד יהוה מלאה הארץ׃ בדבר
7 יהוה שמים נעשו וברוח פיו כל־צבאם׃ כנס כנד מי
8 הים נתן באוצרות תהומות׃ ייראו מיהוה כל־הארץ
9 ממנו יגורו כל־ישבי תבל׃ כי הוא אמר ויהי הוא
י צוה ויעמד׃ יהוה הפיר עצת־גוים הניא מחשבות
11 עמים׃ עצת יהוה לעולם תעמד מחשבות לבו לדר
12 ודר׃ אשרי הגוי אשר־יהוה אלהיו העם בחר לנחלה
13 לו׃ משמים הביט יהוה ראה את־כל־בני האדם׃
טו 14 ממכון־שבתו השגיח אל כל־ישבי הארץ׃ היצר יחד נ״א היוצר
16 לבם המבין אל־כל־מעשיהם׃ אין המלך נושע ברב־
17 חיל גבור לא־ינצל ברב־כח׃ שקר הסוס לתשועה
18 וברב חילו לא ימלט׃ הנה עין יהוה אל־יראיו למיחלים
כ 19 לחסדו׃ להציל ממות נפשם ולחיותם ברעב׃ נפשנו
21 חכתה ליהוה עזרנו ומגננו הוא׃ כי־בו ישמח לבנו
22 כי בשם קדשו בטחנו׃ יהי־חסדך יהוה עלינו כאשר
א יחלנו לך׃ לד לדוד בשנותו את־טעמו לפני

PSALMUS XXXIV. David in proprio exemplo extollit providentiam et curam Dei erga eos, qui ad ipsum confugiunt.

2 אבימלך ויגרשהו וילך׃ אברכה את־יהוה בכל־עת
3 תמיד תהלתו בפי׃ ביהוה תתהלל נפשי ישמעו ענוים
ה 4 וישמחו׃ גדלו ליהוה אתי ונרוממה שמו יחדו׃ דרשתי
נ״א רתי 6 את־יהוה ועני ומכל־מגורותי הצילני׃ הביטו אליו
7 ונהרו ופניהם אל־יחפרו׃ זה עני קרא ויהוה שמע
8 ומכל־צרותיו הושיעו׃ חנה מלאך־יהוה סביב ליראיו
9 ויחלצם׃ טעמו וראו כי־טוב יהוה אשרי הגבר יחסה־
י בו׃ יראו את־יהוה קדשיו כי־אין מחסור ליראיו׃
11 כפירים רשו ורעבו ודרשי יהוה לא־יחסרו כל־טוב׃

in Jehovah, for the–upright, fair ; praise ;–2 Cónfess for Jehovah, on the harp, on
Nebel, decachord sing for him. 3 Sîng for him a song new,–bless him singing
with a noise ; 4 For right the word of Jehovah, and all his works in fidelity ;
5 He hath loved righteousness ; and judgment, mercy of Jehovah the earth : full ;
6 By the word of Jehovah the heavens have been mǎde, and by the breath : of
his mǒuth, all their army. 7 Gathering as a heap the waters of the sea, giving in
masses the–deep ; 8 Shall fear from Jehovah all the earth : from him shall fear all
the inhabitants of the world ; 9 For he hath said it and it has bēen, he has com-
manded and it shall stand. 10 Jehovah–has made vâin, the cóunsel of the nations,
he–has made vâin the thoughts ; of the people : 11 The cóunsel of Jehovah for an
age shall stand, the thoughts ; of his heart, for a tîme and tîme. 12 O the–bless-
edness of the nations, which Jehovah their God, the people : he has chosen for
inheritance ; for him. 13 From the heavens Jehovah–has loòked, he has seen all
the sons of Adam. 14 From the habitation of his sítting ; he–hath looked upon
all the inhabitants of the earth : 15 That hath formed, at once, their heart–cônsi-
dering all their works. 16 A king has not been sáved, in the mūltitude of an
army, the powerful shall not escape in the grēatness of pôwer. 17 Deceiving the
horse for safety ; and in the grēatness of his strength, he shall not rescue. 18 Be-
hold the eye : of Jehovah to those–who fear him, and–who hope for his mercy.–
19 To–rèscue from death their soul : for them to lîve in famine. 20 Our soul : has
wǎited for Jehovah, our strength and òur shield he. 21 For in him shall our
heart rejoice, for in the name of his holiness we have hoped. 22 Thy mercy shall
be, O Jehovah, upon us which as we have hoped in thee.

PSALM XXXIV.

1 For David when–he chǎnged his countenance, for the face of Abimelech, and
he shall expel him and he has gone. 2 I shall bless the Jehovah in all time : al-
ways his praise ; in my mǒuth. 3 In Jehovah my soul : itself shall praise, the hǔm-
ble shall hear and shall rejoice. 4 Praise for Jehovah with me and we shall exalt his
name, at once, 5 I have sought the Jehovah and he has answered me, and from all
my fears ; he–has rèscued me. 6 They–have loòked to him, and have been en-
lightened, and their faces shall not be–ashamed. 7 This hǔmble has cried and Je-
hovah has heard, from all his difficûlties ; he–has sáved him. 8 The angel Jeho-
vah has encamped round for those–who fear him, and he shall rescue them.
9 Taste and see for good Jehovah. O the–blessedness of the man, shall hope in
him. 10 Fear the Jehovah, O ye his separated, for no want for those–who fear
him. 11 The young lions have been–pōor, and have suffered hunger, and those
–who seek Jehovah shall not want all good. 12 Cóme

לכו־בנים שמעו־לי יראת יהוה אלמדכם׃ מי־האיש 12 13
החפץ חיים אהב ימים לראות טוב׃ נצר לשונך מרע 14
ושפתיך מדבר מרמה׃ סור מרע ועשה־טוב בקש טו
שלום ורדפהו׃ עיני יהוה אל־צדיקים ואזניו אל־ 16
כ"א בעושי שועתם׃ פני יהוה בעשי רע להכרית מארץ זכרם׃ 17
צעקו ויהוה שמע ומכל־צרותם הצילם׃ קרוב יהוה 18 19
לנשברי־לב ואת־דכאי־רוח יושיע׃ רבות רעות צדיק כ
ומכלם יצילנו יהוה׃ שמר כל־עצמותיו אחת מהנה 21
לא נשברה׃ תמותת רשע רעה ושנאי צדיק יאשמו׃ 22
בנ"א פדה פודה יהוה נפש עבדיו ולא יאשמו כל־החוסים בו׃ 23

PSALMUS XXXV. Orat, ut Deus causam suam tueatur adversus hostes suos.

לה לדוד ריבה יהוה את־יריבי לחם את־ א
לחמי׃ החזק מגן וצנה וקומה בעזרתי׃ והרק חנית 2 3
וסגר לקראת רדפי אמר לנפשי ישעתך אני׃ יבשו 4 כ"א וסגור
ויכלמו מבקשי נפשי יסגו אחור ויחפרו חשבי רעתי׃
כ"א דוחה יהיו כמץ לפני־רוח ומלאך יהוה דחה׃ יהי־דרכם ה 6
כ"א וחלקלקות חשך וחלקלקת ומלאך יהוה רדפם׃ כי־חנם טמנו־ 7
לי שחת רשתם חנם חפרו לנפשי׃ תבואהו שואה לא 8
ידע ורשתו אשר־טמן תלכדו בשואה יפל־בה׃ ונפשי 9
תגיל ביהוה תשיש בישועתו׃ כל עצמותי תאמרנה י כ"א עצמתי
יהוה מי כמוך מציל עני מחזק ממנו ועני ואביון מגזלו׃
יקומון עדי חמס אשר לא־ידעתי ישאלוני׃ וישלמוני 11 12
רעה תחת טובה שכול לנפשי׃ ואני בחלותם לבושי 13
שק עניתי בצום נפשי ותפלתי על־חיקי תשוב׃ כרע 14
כאח לי התהלכתי כאבל־אם קדר שחותי׃ ובצלעי טו
שמחו ונאספו נאספו עלי נכים ולא ידעתי קרעו ולא־
דמו׃ בחנפי לעגי מעוג חרק עלי שנימו׃ אדני כמה 16 17
תראה השיבה נפשי משאיהם מכפירים יחידתי׃ אודך 18
בקהל רב בעם עצום אהללך׃ אל־ישמחו־לי איבי 19

O ye sons, hear for me, the fear ; of Jehovah I shall teach you. 13 What the man
who has desired–lĭfe ; he has desired dâys that–he may behold good. 14 Keep
thy tongue : from êvil ; and thy lips ; from speaking guile. 15 Depart from êvil ;
and do good, seek peace and pursue it. 16 The eyes : of Jehovah upon the–righ-
teous, and his ears ; to their cry ; 17 The face of Jehovah against those–who wŏrk
êvil, for the piercing from the earth : their memory. 18 They have cried, and
Jehovah has heard, and from their strâits ; he–has rèscued them. 19 Near Jehovah
for the–contrite of heart, and the–worn of spirit : he–has saved. 20 Mănу ; the
êvils ; of the just, and from them all he shall resue him. 21 Keeping all his bones ;
one from them not worn. 22 Evîl ; shall slay the wicked, and those–who hate the
just shall be–destroyed. 23 Jehovah has redeemed the soul : of his servants, and
all–who trŭst in him shall not be–destroyed.

PSALM XXXV.

1 For David, côntend O Jehovah, my–contender, fight my–fighter,–2 Take
shiĕld and bŭckler ; and rise in my help ; 3 And–bring forth the spĕar ; and shut,
to oppose those–who pursue me, say for my soul : I thy salvation ; 4 They shall
be–âshamed and shall blush–who–seek my soul : they shall tûrn backwards and
shall be–ashamed–who meditate my êvil ; 5 They shall bĕ as chaff for the face of
the wind : and the angel Jehovah has impelled. 6 Darkness shall be their way :
and–slipperiness ; the angel Jehovah pursuing them. 7 For without căuse they
have concealed for me a dîtch their net ; without cause they have dug for my
soul : 8 Falsehood ; shall come to him, he has not known, and his net ; which he
has hidden, shall take him with falsehood ; he shall fàll in it. 9 And my soul :
shall rêjoice in Jehovah, shall be–glâd in his salvation ; 10 All my bones ; shall say
Jehovah who as thou,–snàtching the ăfflicted from the stronger than he, and the
pŏor and nĕedy from destroying him. 11 Witnêsses lying shall rise what I have
not known they shall ask me. 12 They shall return êvil ; for good, barrenness
for my soul. 13 And when–they were sick, my garment sackcloth, I have ăf-
flicted in fasting my soul : and my prăyer ; in my bosom shall return. 14 As a
friĕnd, as a brother for me, I myself have wălked as mourning a mother, mourn-
ing I have hŭmbled. 15 And in my shutting up they have been–glad, and have
been numbered, have been numbered against me shŭt up, and I have not known,
they have torn and have not been–silĕnt. 16 With impostors, mockers at feasts,
they have gnashed upon me their tĕeth : 17 Lord, according–to what thou shalt
see,–brîng back my soul : from their desolations from lions, my darling. 18 I will
praîse thee, in the meeting nŭmerous in the people :–strong, I will praise thee.
19 My enemies shall not rejoice for me falsely

כ שקר שנאי חנם יקרצו־עין׃ כי לא שלום ידברו ועל
21 רגעי־ארץ דברי מרמות יחשבון׃ וירחיבו עלי פיהם
22 אמרו האח האח ראתה עיננו׃ ראיתה יהוה אל־
23 תחרש אדני אל־תרחק ממני׃ העירה והקיצה
24 למשפטי אלהי ואדני לריבי׃ שפטני כצדקך יהוה
כה אלהי ואל־ישמחו־לי׃ אל־יאמרו בלבם האח נפשנו
26 אל־יאמרו בלענוהו׃ יבשו ויחפרו יחדו שמחי רעתי
27 ילבשו־בשת וכלמה המגדילים עלי׃ ירנו וישמחו
חפצי צדקי ויאמרו תמיד יגדל יהוה החפץ שלום
28 עבדו׃ ולשוני תהגה צדקך כל־היום תהלתך׃

PSALMUS XXXVI. Describit cogitationes et malitiam improborum atque gratiam Dei erga suos celebrat, ejusque continuatione et augmentum petit.

א 2 לו למנצח לעבד־יהוה לדוד׃ נאם־פשע
3 לרשע בקרב לבי אין־פחד אלהים לנגד עיניו׃ כי־
4 החליק אליו בעיניו למצא עונו לשנא׃ דברי־פיו און
ה ומרמה חדל להשכיל להיטיב׃ און יחשב על־משכבו
6 יתיצב על־דרך לא־טוב רע לא ימאס׃ יהוה בהשמים
7 חסדך אמונתך עד־שחקים׃ צדקתך כהררי־אל
8 משפטיך תהום רבה אדם ובהמה תושיע יהוה׃ מה־
9 יקר חסדך אלהים ובני אדם בצל כנפיך יחסיון׃ ירוין
י מדשן ביתך ונחל עדניך תשקם׃ כי עמך מקור חיים
11 באורך נראה־אור׃ משך* חסדך לידעיך וצדקתך (נ״א משוך)
12 לישרי־לב׃ אל־תבואני רגל גאוה ויד רשעים אל־
13 תנדני׃ שם נפלו פעלי און דחו ולא־יכלו קום׃

PSALMUS XXXVII. Hortatur pios, ne gravius commoveantur rebus secundis improborum: ipsisque beatum suum statum, et feli-

א לז לדוד אל־תתחר במרעים אל־תקנא
2 בעשי עולה׃ כי כחציר מהרה ימלו וכירק דשא יבלון׃ (נ״א יבולון)
3 בטח ביהוה ועשה־טוב שכן־ארץ ורעה אמונה׃
ה 4 והתענג על־יהוה ויתן־לך משאלות* לבך׃ גול על־
6 יהוה דרכך ובטח עליו והוא יעשה׃ והוציא כאור (ב״א לת)
7 צדקך ומשפטך כצהרים׃ דום ליהוה והתחולל לו

–who hate me, for nought, they shall shut the eye: 20 For they shall not speak
peace, and against the–humble of the earth: they shall conceive the words of–
fraud; 21 And they–shall open against me their mŏuth, they have said well, well,
our eye: has sēen it. 22 Thou hast seen, O Jehovah, thou shalt not be–silent, O
Lord; thou shalt not be–far from me.–23 Rîse and–áwake for my judgment, my
God and my Lord, for my câuse. 24 Judge me according–to thy righteousness,
O Jehovah my God, and they shall not rejoice for me. 25 They shall not say in
their heart, well our soul: they shall not say, we have wounded him. 26 They
shall be–âshamed and shall blush together–who rejoice my êvil; they shall be
–covered with, shâme; and blushing;–who magnify against me. 27 They shall
prāise and rejoice–desiring my righteousness, and they shall declare, continually
shall magnify Jehovah that has desired the peace of his servant. 28 And my
tongue: shall speak thy righteousness all the day thy prāise;

PSALM XXXVI.

1 To the conqueror for the servant of Jehovah for David. 2 The transgressor
has said for the wicked, in the middle of his heart, no fear of God for the pre-
sence of his eyes: 3 For he–has flattered to him with his eyes: that–he may find
his ĭniquity–to hate. 4 The words of his mŏuth iniquity and guile; he has failed
–to–understand that–he may cause good. 5 Iniquity he shall meditate; upon his
bed, he himself shall stand upon a way: not good, êvil; he shall not throw away.
6 Jehovah in the heavens thy mercy, thy truth; to the clouds. 7 Thy righteous-
ness; as the mountains of God, thy judgments a deep; grēat; man and beast:
thou–shalt sáve, O Jehovah. 8 How precious thy mercy, O God, the sons of
Adam in the shade of thy wings: shall trŭst. 9 They shall be–wătered from the
fatness of thy house, and the torrent of thy pleasures thou shalt water them.
10 For with thee the fountain of–lĭfe; in thy light, we have seen light. 11 Ex-
tend thy mercy for those–who know thee–and thy righteousness; for the–upright
of heart. 12 The foot: of pride; shall not come upon me, and the hand: of the–
wicked shall not rêmove me, 13 There they have fallen–who work iniquity, they
have been–drîven back, and have not been–able to rise.

PSALM XXXVII.

1 For David, shalt thou not thyself bŭrn against the–wîcked? shalt thou not
be–jealous against those–who wŏrk iniquity? 2 For as the herb, shall they be–
cût down, and as the grass budding they shall fâll. 3 Trust in Jehovah and do
good, inhabit the earth: and feed truth; 4 And delight thyself upon Jehovah,
and he shall gîve for thee the desires; of thy heart. 5 Rōll upon Jehovah thy
way: and hope upon him, and he will do. 6 And he–shall léad forth, as the light
thy righteousness, and thy judgment as–light. 7 Be–silent for Jehovah, and thou
thyself wait for him, thou shalt not

אל־תתחר במצליח דרכו באיש עשה מזמות׃ הרף 8
מאף ועזב חמה אל־תתחר אך־להרע׃ כי מרעים 9
יכרתון וקוי יהוה המה יירשו־ארץ׃ ועוד מעט ואין י
רשע והתבוננת על־מקומו ואיננו׃ וענוים יירשו־ארץ 11
והתענגו על־רב שלום׃ זמם רשע לצדיק וחרק 12
עליו שניו׃ אדני ישחק־לו כי־ראה כי־יבא יומו׃ 13
חרב פתחו רשעים ודרכו קשתם להפיל. עני ואביון 14
לטבות ישרי־דרך׃ חרבם תבוא בלבם וקשתותם טו
תשברנה׃ טוב מעט לצדיק מהמון רשעים רבים׃ 16
כי זרועות רשעים תשברנה וסומך צדיקים יהוה׃ 17
יודע יהוה ימי תמימים ונחלתם לעולם תהיה׃ לא יבשו 18 19
בעת רעה ובימי רעבון ישבעו׃ כי רשעים יאבדו כ
ואיבי יהוה כיקר כרים כלו בעשן כלו׃ לוה רשע ולא 21
ישלם וצדיק חונן ונותן׃ כי מברכיו יירשו ארץ 22
ומקלליו יכרתו׃ מיהוה מצעדי־גבר כוננו ודרכו 23
יחפץ׃ כי־יפל לא יוטל כי־יהוה סומך ידו׃ נער הייתי 24 כה
גם־זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש־לחם׃
כל־היום חונן ומלוה וזרעו לברכה׃ סור מרע ועשה־ 26 27
טוב ושכן לעולם׃ כי יהוה אהב משפט ולא־יעזב 28
את־חסידיו לעולם נשמרו וזרע רשעים נכרת׃ צדיקים 29
יירשו־ארץ וישכנו לעד עליה׃ פי־צדיק יהגה חכמה ל
ולשונו תדבר משפט׃ תורת אלהיו בלבו לא תמעד 31
אשריו׃ צופה רשע לצדיק ומבקש להמיתו׃ יהוה לא־ 32 33
יעזבנו בידו ולא ירשיענו בהשפטו׃ קוה אל־יהוה 34
ושמר דרכו וירוממך לרשת ארץ בהכרת רשעים
תראה׃ ראיתי רשע עריץ ומתערה כאזרח רענן׃ לה
ויעבר והנה איננו ואבקשהו ולא נמצא׃ שמר־תם 36 37
וראה ישר כי־אחרית לאיש שלום׃ ופשעים נשמדו 38

cem prosperumque tentationum istarum exitum, ob oculos ponit.

בנ"א תבא נ"א וקשתם

contend–in causing to prosper his way: with the man making ābominations;
8 Cĕase from wrath and forsake fúry; thou shalt not contend yea–to–êvil; 9 For
the–wîcked shall be–cut off, and those–who wăit for Jehovah, shall inherit the
earth: 10 And as yet a little, and not the wicked, and thou thyself hast cônsidered
upon his place: and not it. And the–hŭmble shall possess the earth: and they
themselves have been–delighted upon the mŭltitude of peace. 12 The wicked has
thought against the just, and has gnashed upon him his tēeth: 13 The Lord shall
laugh for him, for he has seen that his day shall come. 14 The–wicked have un-
sheathed the sword; and have stretched their bow: that–they–might cause to
fȧll the pŏor and nĕedy that–they might slay the–upright of the way: 15 Their
sword; shall enter in their heart, and their bows: shall be–broken. 16 Good the
little for the just, before the plĕnty of the–ungodly–much. 17 For the arms; of
the–wicked shall be–broken, and Jehovah has sustained the–just. 18 Jehovah has
known the days of the–perfect, and their inheritance; for an age shall be. 19 They
shall not be–âshamed in the time: of êvil; and in the days of famine, they shall
be–satisfied. 20 For the–wicked shall perish and the haters of Jehovah, as the
precious of lambs shall be–tăken away, in smoke they shall be–taken away.
21 The wicked has borrowed and will not return, and the just has been–gratified
and has been given. 22 For the–blessed of him shall inherit the earth: and the–
cursed of him shall be–cut off, 23 From Jehovah the steps of a man have been–
directed and his way: he shall choose. 24 For he shall fȧll, he shall not be–cȃst
down, for Jehovah has supported his hand: 25 A boy I have bĕen even I have
been–old, and I have not sĕen the just forsaken, and his seed–seeking bread.
26 Every day he has been–satisfied,–and lending and his seed for a blessing; 27 Re-
cede from êvil, and do good and dwell for an age. 28 For Jehovah has loved judg-
ment, and he shall not leave his–sanctified, for an age they have been kept, and
the seed of the–wicked has been cut off. 29 The–just shall inherit the earth: and
shall dwell for time upon it. 30 The mŏuth of the just speak wisdom; and his
tongue: shall speak judgment. 31 The law; of his God in his heart, and his steps
shall not move. 32 The wicked has looked for the just–and seeking–to–kîll him.
33 Jehovah shall not leave him in his hand: and he–shall not condemn him, when
–he shall be judged. 34 Wait upon Jehovah and keep his way: and he shall exalt
thee, that–thou mayest inhérit the earth: when–the–wicked are cut off, thou shalt
behold. 35 I have seen the wicked strong and diffusing himself, as a green laurel.
36 And he shall pass and behold not it, I shall seek him and he has not been
found. 37 Observe the pĕrfect and behold the upright, for the latter; for man
peace. 38 And transgressors shall be destroyed together,

39 יחדו אחרית רשעים נכרתה׃ ותשועת צדיקים מיהוה
מ מעוזם בעת צרה׃ ויעזרם יהוה ויפלטם יפלטם

PSALMUS XXXVIII. Deplorat peccata sua, et calamitates, in quas ob illa inciderat: et gratiam Dei exposcit.

א מרשעים ויושיעם כי־חסו בו׃ לח מזמור
2 לדוד להזכיר׃ יהוה אל־בקצפך תוכיחני ובחמתך
3 4 תיסרני׃ כי־חציך נחתו בי ותנחת עלי ידך׃ אין־מתם
ה בבשרי מפני זעמך אין־שלום בעצמי מפני חטאתי׃ כי
6 עונתי עברו ראשי כמשא כבד יכבדו ממני׃ הבאישו
7 נמקו חבורתי מפני אולתי׃ נעויתי שחותי עד־מאד
8 כל־היום קדר הלכתי׃ כי־כסלי מלאו נקלה ואין מתם
9 בבשרי׃ נפוגתי ונדכיתי עד־מאד שאגתי מנהמת
י לבי׃ אדני נגדך כל־תאותי ואנחתי ממך לא־נסתרה׃
11 לבי סחרחר עזבני כחי ואור־עיני גם־הם אין אתי׃
12 אהבי ורעי מנגד נגעי יעמדו וקרובי מרחק עמדו׃ כ"א וקרבי
13 וינקשו מבקשי נפשי ודרשי רעתי דברו הוות ומרמות
14 כל־היום יהגו׃ ואני כחרש לא אשמע וכאלם לא
טו יפתח־פיו׃ ואהי כאיש אשר לא־שמע ואין בפיו
16 תוכחות׃ כי־לך יהוה הוחלתי אתה תענה אדני אלהי׃
17 18 כי־אמרתי פן־ישמחו־לי במוט רגלי עלי הגדילו׃ כי־
19 אני לצלע נכון ומכאובי נגדי תמיד׃ כי־עוני אגיד
כ אדאג מחטאתי׃ ואיבי חיים עצמו ורבו שנאי שקר׃
21 ומשלמי רעה תחת טובה ישטנוני תחת רדופי טוב׃ רדפי קרי
22 23 אל־תעזבני יהוה אלהי אל־תרחק ממני׃ חושה
א לעזרתי אדני תשועתי׃ לט למנצח לידיתון לידותון קרי

PSALMUS XXXIX. Deplorat rursus, atque oratione flebili, miserias piorum, et incommoda vitæ hujus lamentatur.

2 מזמור לדוד׃ אמרתי אשמרה דרכי מחטוא בלשוני
3 אשמרה לפי מחסום בעוד רשע לנגדי׃ נאלמתי דומיה כ"א בעד
4 החשיתי מטוב וכאבי נעכר׃ חם־לבי בקרבי בהגיגי
ה תבער־אש דברתי בלשוני׃ הודיעני יהוה קצי ומדת
6 ימי מה־היא אדעה מה־חדל אני׃ הנה טפחות נתתה

the extremity of the–wicked has been cut off. [39] The sálvation ; of the–just from
Jehovah, their strength in the time : of dĭfficulty. [40] And Jehovah shall help
them, and shall rescue them, he shall rescue them from the–wicked–and he–has
saved them, for they have hŏped in him.

PSALM XXXVIII.

[1] A song for David–to–remember. [2] Jehovah, in thy fury, thou–wilt not ré-
prove me and in thy wráth ; thou wilt not correct me. [3] For thine ārrows have
descended in me, and thy hand : shall descend upon me. [4] Not ēntireness in my
flesh from the presence of thy wrath ; not peace in my bones : from the presence
of my sin ; [5] For my ìniquities have passed over my head, as a bùrden heavy,
they shall be–heavy from me. [6] They–have putrified, my wounds ; have been
wăsted, from the face of my foolishness ; [7] I have been distorted, I have been–
hŭmbled, time very much, every day darkened, I have walked. [8] For my loins
have been–full, of burning ; and not soundness in my flesh. [9] I have been
weakened and worn time very much, I have cried from the groaning ; of my
heart. [10] O Lord, thy presence all my dĕsire ; and my groaning ; from thee has
not been concealed. [11] My heart has panted, my strĕngth has forsaken me, and
the light of my eyes : even they not me : [12] Those–who love me and my cŏmpan-
ions, from the presence of my wound shall stand and my neighbours from a dis-
tance have stood. [13] And they shall stretch nets,–who seek my soul : and–who
seek my hûrt ; they have spoken–wĭckedness ; and–guile ; all the day they shall
mĕditate. [14] And I as a deaf person, shall not hear, and a dumb person, shall not
open his mŏuth. [15] And I have been as a man who hath not heard, and not in
his mŏuth rèproof ; [16] Because to thee, O Jehovah, I–have wâited, thou wilt an-
swer me O Lord my God. [17] For I have said, lest they shall rejoice for me when
–my foot : slips, upon me they–have magnified ; [18] For I–to shut up ; have been
prepared, and my grief my presence always. [19] For my iniquity I–shall dèclare,
I shall fear from my sin ; [20] And my enemies–who lĭve have strengthened, and
they have been–mŭltiplied–who hate me falsely. [21] And–who render êvil ; for
good, they shall oppose me, for when–I follow–good, [22] Thou wilt not leave me
O Jehovah, O my God thou wilt not be far from me. [23] Haste for my help ;
O God my sálvation ;

PSALM XXXIX.

[1] To the conqueror for Jeduthun, a song for David. [2] I have said, I shall ob-
serve my ways : from–sinning with my tongue : I shall keep for my mouth the
bridle, in time the wicked for my presence, [3] I have been dumb, silence, I–have
been–silent from good and my pain has been increased. [4] My heart has bŭrned,
in the middle of me, in my meditation the fire : shall burn, I have spoken with
my tongue :–[5] Make knówn to me, O God, my end and the mĕasure ; of my dâys,
what they have been, I shall know how frail I. [6] Lo a–hand breadth thou hast
placed my days

ימי וחלדי כאין נגדך אך כל־הבל כל־אדם נצב סלה׃
אך־בצלם יתהלך־איש אך־הבל יהמיון יצבר ולא־ 7
ידע מי־אספם׃ ועתה מה־קויתי אדני תוחלתי לך 8
היא׃ מכל־פשעי הצילני חרפת נבל אל־תשימני׃ 9
נאלמתי לא אפתח־פי כי אתה עשית׃ הסר מעלי י 11
נגעך מתגרת ידך אני כליתי׃ בתוכחות על־עון יסרת 12
איש ותמס כעש חמודו אך הבל כל־אדם סלה׃
שמעה תפלתי יהוה ושועתי האזינה אל־דמעתי אל־ 13
תחרש כי גר אנכי עמך תושב ככל־אבותי׃ השע 14
ממני ואבליגה בטרם אלך ואינני׃ מ למנצח א

PSAL. XL. Introducitur Messias, pro populo suo apud Deum intercedens; atque pro partâ liberatione et justitiâ gratias agens.

לדוד מזמור׃ קוה קויתי יהוה ויט אלי וישמע שועתי׃ 2
ויעלני מבור שאון מטיט היון ויקם על־סלע רגלי כונן 3
אשרי׃ ויתן בפי שיר חדש תהלה לאלהינו 4
וראו רבים וייראו ויבטחו ביהוה׃ אשרי הגבר אשר־ ה
שם יהוה מבטחו ולא־פנה אל־רהבים ושטי כזב׃
רבות עשית אתה יהוה אלהי נפלאתיך ומחשבתיך 6
אלינו אין ערך אליך אגידה ואדברה עצמו מספר׃
זבח ומנחה לא חפצת אזנים כרית לי עולה וחטאה 7
לא שאלת׃ אז אמרתי הנה־באתי במגלת־ספר כתוב 8
עלי׃ לעשות־רצונך אלהי חפצתי ותורתך בתוך מעי׃ 9
בשרתי צדק בקהל רב הנה שפתי לא אכלא יהוה י
אתה ידעת׃ צדקתך לא־כסיתי בתוך לבי אמונתך 11
ותשועתך אמרתי לא־כחדתי חסדך ואמתך לקהל
רב׃ אתה יהוה לא־תכלא רחמיך ממני חסדך ואמתך 12
תמיד יצרוני׃ כי אפפו־עלי רעות עד־אין מספר 13
השיגוני עונתי ולא־יכלתי לראות עצמו משערות
ראשי ולבי עזבני׃ רצה יהוה להצילני יהוה לעזרתי 14
חושה׃ יבשו ויחפרו יחד מבקשי נפשי לספותה טו

and my age as nothing, thy presence, even all vanity, every man stánding.
Selah. 7 Even in form man himself has walked even vain they shall răge, he
shall collect, and he has not known who has gathered. 8 And now what have I
ĕxpected, O Lord, my hópe ; for thee has been. 9 From all transgressors–frèe
me, the opprobrium ; of the foolish thou shalt not plâce me. 10 I have been si-
lent, and I shall not open my mouth for thou has dŏne.–11 Remôve from upon me
thy stroke, from the fight ; of thy hand : I have been cŏnsumed. 12 In rébukes ;
for iniquity, thou hast corrected man, and thou–shalt cause him to flōw, as a moth
his desire, even vanity every man. 13 Hear my prāyer ; O Jehovah, and my
crying ;–hear, to my tears ; thou wilt not be deaf, for a strânger I with thee an
ínhabitant as all my fathers.–14 Cêase from me, and I–shall be–strengthened in,
before I shall gó and not me.

PSALM XL.

1 To the conqueror for David a song. 2 Expecting I have expected Jehovah,
and he shall ìncline to me, and shall hear my cry ; 3 And he shall răise me from
the dungeon of sound, from the earth : of mire and he shall plâce upon a rock
my feet : he has directed my steps. 4 And he shall plàce in my mŏuth a new
sông, prāise ; to our God, mān̄y shall see and shall fear and trust in Jehovah.
5 O the–blessedness of the man who has plâced Jehovah his hope, and has not
respected the–proud and–who bênd a lie. 6 Mān̄y ; thou hast dŏne, O Jehovah
my God, thy wonders ; and thy thoughts ; to us none has counted for thee, I–
shall dèclare and shall speak, they have been more–from–numbering. 7 A sacri-
fice and oblation ; thou has not desired, ears ; thou hast pĕrforated for me, a whole
burnt-offering ; and a sin-offering ; thou hast not asked. 8 Then I have said, lo
I have côme, in the volume ; of the book written upon me. 9 That–I might do
thy wĭll, O my God, I have desired, and thy láw ; in the middle of my viscera.
10 I have declared righteousness in the grēat assembly, lo, my lips ; I shall not
restrain, O Jehovah, thou hast known. 11 Thy justice I have not cŏncealed in
the middle of my heart, thy truth ; and thy sálvation ; I havè declared, I have
not hidden thy mercy and truth ; for the assembly grēat. 12 Thou Jehovah shalt
not restrain thy mercies from me, thy mercy and thy truth ; always shall kèep
me. 13 For êvils ; have prèssed upon me, time not from number, my iniquities ;
–have sèized me, and I have not been able–to sĕe, they have been–multiplied
from the hairs of my head, and my heart has forsaken me. 14 Desire, O Jeho-
vah–to–rèscue me, O Jehovah, for my help ; haste. 15 They shall be–âshamed
and they shall blush together–who–seek my soul :–to dĕstroy, they shall tûrn

16 יסגו אחור ויכלמו חפצי רעתי׃ ישמו על־עקב בשתם
17 האמרים לי האח האח׃ ישישו וישמחו בך כל־
מבקשיך יאמרו תמיד יגדל יהוה אהבי תשועתך׃
18 ואני עני ואביון אדני יחשב־לי עזרתי ומפלטי אתה
א אלהי אל־תאחר׃

PSALMUS XLI. Prædicat beatos eos, qui afflictos et calamitosos miserantur; deque inimicorum suorum contumeliis, in mediis ærumnis, conqueritur.

מא למנצח מזמור לדוד׃
2 3 אשרי משכיל אל־דל ביום רעה ימלטהו יהוה׃ יהוה
ישמרהו ויחיהו יאשר בארץ ואל־תתנהו בנפש איביו׃
4 יהוה יסעדנו על־ערש דוי כל־משכבו הפכת בחליו׃
ה אני אמרתי יהוה חנני רפאה נפשי כי־חטאתי לך׃
6 7 אויבי יאמרו רע לי מתי ימות ואבד שמו׃ ואם־בא
לראות שוא ידבר לבו יקבץ־און לו יצא לחוץ ידבר׃
8 9 יחד עלי יתלחשו כל־שנאי עלי יחשבו רעה לי׃ דבר־
י בליעל יצוק בו ואשר שכב לא־יוסיף לקום׃ גם־איש
שלומי אשר־בטחתי בו אוכל לחמי הגדיל עלי עקב׃
11 12 ואתה יהוה חנני והקימני ואשלמה להם׃ בזאת ידעתי
13 כי־חפצת בי כי לא־יריע איבי עלי׃ ואני בתמי תמכת
14 בי ותציבני לפניך לעולם׃ ברוך יהוה אלהי ישראל
מהעולם ועד העולם אמן ואמן׃

ספר שני

PSALMUS XLII. Indicatur summum desiderium conjunctionis cum Domino: et animus adversus tristitiam et impatientiam confirmatur.

2 א מב למנצח משכיל לבני־קרח׃ כאיל תערג
3 על־אפיקי־מים כן נפשי תערג אליך אלהים׃ צמאה
נפשי לאלהים לאל חי מתי אבוא ואראה פני אלהים׃
4 היתה־לי דמעתי לחם יומם ולילה באמר אלי כל־
ה היום איה אלהיך׃ אלה אזכרה ואשפכה עלי נפשי
כי אעבר בסך אדדם עד־בית אלהים בקול־רנה
6 ותודה המון חוגג׃ מה־תשתוחחי נפשי ותהמי
7 עלי הוחלי לאלהים כי־עוד אודנו ישועות פניו׃ אלהי
עלי נפשי תשתוחח על־כן אזכרך מארץ ירדן
8 וחרמונים מהר מצער׃ תהום־אל־תהום קורא לקול

backwards, and shall be–ashamed–who desire my hûrt; [16] They shall be–dĕso-
late for a reward of their shâme;–who–say for me, well, well. [17] They shall
rêjoice and be–glad in thee all–who–seek thee, they shall say continually, Jehovah
shall be–extolled–who love thy sálvation; [18] I pŏor and nĕedy, the Lord shall
think concerning me, my help; and my deliverer, my God thou wilt not delay.

PSALM XLI.

[1] To the conqueror a song for David. [2] O the–blessedness–understanding to
the pŏor, in the day of êvil; Jehovah shall liberate him. [3] Jehovah shall keep
him and shall ĕnliven him, he shall be–blessed in the earth: and thou wilt not
dèliver him, in the soul: of his enemies. [4] Jehovah shall support him on the
couch; of lănguor, all his lying down, thou hast turned in his sĭckness. [5] I have
said, O Jehovah, pity me, heal my soul: for I have sinned against thee. [6] My
enemies shall speak êvil for me when will he die and his name has perished.
[7] And if he hâs come–to see, he shall speak vanity, his heart shall gather iniquity
for him, he has gone for abroad, he shall speak. [8] Together against me, they
themselves shall murmur, all–who hate against me, they shall think êvil; [9] The
thing of Belial shall fix in him, and who has reclined and–has not added–to rise.
[10] Even the man of my peace, whom I have trusted in him, eating my bread, he–
has magnified against me, heel. [11] And thou, O Jehovah, pĭty me, and–râise me,
and I shall finish for them. [12] In this I have known, for thou hast desired in
me, for my enemy shall not rêjoice over me. [13] And I in my ĭntegrity thou hast
supported in me, and thou–shalt éstablish me, for thy face, for an age. [14] Blessed
O Jehovah God, of Israel, from an age, and time an age. Amen, and amen.

PSALM XLII.

[1] To the conqueror,–understanding for the sons of Korah. [2] As the deer shall
call to the torrents of–water, so my soul: shall call to thee, O my God, [3] My
soul: has thirsted for God, for the lĭving God, when shall I come, and shall see
the făce of God. [4] Has been for me my weeping; bread, daily and night, when
–they say to me, every day, where thy God. [5] These I shall record, and I shall
pour upon me, my soul: for I shall pass in the mĕeting, I shall ăccompany them
to the house of God, with the voice of joy; and práise; multitude feasting. [6] O
my soul: why shalt thou thyself be–căst down and shalt thou be–trŏubled for
me–wáit for God, for yet I shall práise him, the–salvation; of his face. [7] My
God to me, my soul: shall itself be–dĕjected, upon this I shall remember thee
from the land: of Jordan and Hermonites from the mountain small. [8] Deep to
deep has called for the voice of thy cisterns,

צנוריך כל־משבריך וגליך עלי עברו ׃ יומם יצוה יהוה 9
חסדו ובלילה שירה עמי תפלה לאל חיי ׃ אומרה לאל י
סלעי למה שכחתני למה־קדר אלך בלחץ אויב ׃
ברצח בעצמותי חרפוני צוררי באמרם אלי כל־היום 11
איה אלהיך ׃ מה־תשתוחחי נפשי ומה־תהמי עלי 12
הוחילי לאלהים כי־עוד אודנו ישועת פני ואלהי ׃

PSALMUS XLIII. Hic psalmus similis argumenti est cum superiore.

מג שפטני אלהים וריבה ריבי מגוי לא־חסיד מאיש א
מרמה ועולה תפלטני ׃ כי־אתה אלהי מעזי* למה 2 בנ״א מעוזי
זנחתני למה־קדר אתהלך בלחץ אויב ׃ שלח־אורך 3
ואמתך המה ינחוני יביאוני* אל־הר־קדשך ואל־ למד יבאוני
משכנותיך* ׃ ואבואה אל־מזבח אלהים אל־אל שמחת 4 (בנ״א משכנתיך)
גילי ואודך בכנור אלהים אלהי ׃ מה־תשתוחחי נפשי ה
ומה־תהמי עלי הוחילי לאלהים כי־עוד אודנו ישועת* כנ״א עות

PSALMUS XLIV. Oratio populi Dei, crudelissimam persecutionem patientis.

פני ואלהי ׃ מד למנצח לבני־קרח משכיל ׃ אלהים א 2
באזנינו שמענו אבותינו ספרו־לנו פעל פעלת בימיהם
בימי קדם ׃ אתה ידך גוים הורשת ותטעם תרע לאמים 3
ותשלחם ׃ כי לא בחרבם ירשו ארץ וזרועם לא־ 4
הושיעה למו כי־ימינך וזרועך ואור פניך כי רציתם ׃
אתה־הוא מלכי אלהים צוה ישועות יעקב ׃ בך צרינו ה 6
ננגח בשמך נבוס קמינו ׃ כי לא בקשתי אבטח וחרבי 7
לא תושיעני ׃ כי הושעתנו מצרינו ומשנאינו הבישות ׃ 8
באלהים הללנו כל־היום ושמך לעולם נודה סלה ׃ אף־ 9 י
זנחת ותכלימנו ולא־תצא בצבאותינו ׃ תשיבנו אחור 11
מני־צר ומשנאינו שסו למו ׃ תתננו כצאן מאכל ובגוים 12
זריתנו ׃ תמכר־עמך בלא־הון ולא־רבית במחיריהם ׃ 13
תשימנו חרפה לשכנינו לעג וקלס לסביבותינו ׃ 14
תשימנו משל בגוים מנוד־ראש בלאמים ׃ כל־היום טו 16
כלמתי נגדי ובשת פני כסתני ׃ מקול מחרף ומגדף 17

all thy waves and thy bīllows upon me have passed. [9] Daily Jehovah shall com-
mand his mercy, and in the night his sông; with me, prāyer; for the God of my
līfe; [10] I have said to God my rock, for why hast thou forgotten me? for why
dark shall I wálk for the oppression of the enemy? [11] In breaking in my bones:
my ênemies have ashamed me, when–they say to me, every day, where thy God.
[12] Why, O my soul: shalt thou thyself be–dējected? and why shalt thou be–trŏu-
bled, in me?–wáit for God for yet I shall práise him, the–salvation; of my face,
and my God.

PSALM XLIII.

[1] Judge me, O God, and côntend my contention, from the nation not gracious,
from the man of guile; and iniquity; thou wilt rescue me. [2] For thou the God
of my strēngth, for why hast thou repulsed me? for why dark shall I go for the
oppression of the enemy? [3] Send thy light and thy truth, they shall lĕad me,
shall lîft me up to the mountain of thy separation, and to thy–tabernacle. [4] And
I shall come to the altar of God, to God the gladness; of my jôy, and I shall
práise thee with the harp, O God my God. [5] Why, O my soul: shalt thou thyself
be–dejected? and why shalt thou be–troubled in me?–wait for God, for I yet
shall praise him, the–salvation; of my face, and my God.

PSALM XLIV.

[1] To the conqueror, for the sons of Korah,–understanding. [2] O God, with our
ears; we have heard, our fathers have told for us, the work thou hast wrought,
in their days in the days of old. [3] Thou, thy hand: the nations–hast éxpelled
and thou shalt plânt them, thou shalt âfflict for the people, and thou shalt dismiss
them. [4] For not their sword; they have possessed the land: and their arm;–has
not sáved for them, for thy right hand; and thine arm; and the light of thy face,
for thou hast accĕpted them. [5] Thou thyself, my King, O God, command–salva-
tion; Jacob. [6] In thee our enemies, we shall push with horns, in thy name we
shall; trample our fôes. [7] For not in my bow: shall I trust, and my sword–
shall not sáve me. [8] For thou–hast sáved us, from our ênemies, and from those
–who–hate us, thou hast âshamed. [9] In God we have praised, all the day, and
thy name for an age, we shall cónfess. Selah. [10] Even thou hast repelled and–
shalt make us to blush, and thou shalt not gó with our armies. [11] Thou–shalt
make us to tûrn backwards, from the enemy, and from thōse–who–hāte us, they
have plūndered for them. [12] Thou shalt give us, as cáttle: of food, and in the
nations thou has dispĕrsed us. [13] Thou shalt sell thy people; in no wealth, and
thou hast not mūltiplied, in their prices. [14] Thou–shalt mâke us a scorn; to our
neighbours, a laughing and derision for those–who–surround–us; [15] Thou shalt
plâce us a proverb, in the nations, a shaking of the head, in the people. [16] Every
day, my shame; my presence, and the affrônt; of my–face hath cŏvered me.
[17] From the voice–of reproaching and–from insulting from the–face

18 מפני אויב ומתנקם׃ כל־זאת באתנו ולא שכחנוך
19 ולא־שקרנו בבריתך׃ לא־נסוג אחור לבנו ותט אשרנו
כ מני ארחך׃ כי דכיתנו במקום תנים ותכס עלינו
21 בצלמות׃ אם־שכחנו שם אלהינו ונפרש כפינו לאל זר׃
22 23 הלא* אלהים יחקר־זאת כי־הוא ידע תעלמות לב׃ כי־ נ"א הלוא
24 עליך הורגנו כל־היום נחשבנו כצאן טבחה׃ עורה
כה למה תישן אדני הקיצה אל־תזנח לנצח׃ למה־פניך
26 תסתיר תשכח עניננו ולחצנו׃ כי שחה לעפר נפשנו
27 דבקה לארץ בטננו׃ קומה עזרתה לנו ופדנו למען
א חסדך׃ מה למנצח על־ששנים לבני־קרח משכיל

PSALMUS XLV. Psaltes Messiæ laudes celebrat, ipsumque Regem prædicat ac sponsum.

2 שיר ידידת׃ רחש לבי דבר טוב אמר אני מעשי למלך
3 לשוני עט סופר מהיר׃ יפיפית מבני אדם הוצק חן
4 בשפתותיך על־כן ברכך אלהים לעולם׃ חגור חרבך
ה על־ירך גבור הודך והדרך׃ והדרך צלח רכב על־
6 דבר־אמת וענוה־צדק ותורך נוראות ימינך׃ חציך
7 שנונים עמים תחתיך יפלו בלב או*יבי המלך׃ כסאך נ"א איבי
8 אלהים עולם ועד שבט מישר שבט מלכותך׃ אהבת
צדק ות*שנא רשע על־כן משחך אלהים אלהיך שמן נ"א ותשנה
9 ששון מחבר*יך׃ מר־ואהלות קציעות כל־בגדתיך מן־ נ"א מחברך
י היכלי שן מני שמחוך׃ בנות מלכים ביקרותיך נצבה
11 שגל לימינך בכתם אופיר׃ שמעי־בת וראי והטי אזנך
12 ושכחי עמך ובית אביך׃ ויתאו המלך יפיך כי־הוא
13 אדניך והשתחוי־לו׃ ובת־צר במנחה פניך יחלו
14 עשירי עם׃ כל־כבודה בת־מלך פנימה ממשבצות
טו זהב לבושה׃ לרקמות תובל למלך בתולות
16 אחריה רעותיה מובאות לך׃ תובלנה בשמ*חת למד בשמחות
17 וגיל תבאינה בהיכל מלך׃ תחת אבתיך יהיו
18 בניך תשיתמו לשרים בכל־הארץ׃ אזכירה שמך

of the enemy, and avenging himself. 18 All this has côme upon us, and we have
not forgotten thee, and we have not lied in thy covenant; 19 Our heart has not
been turned back, and our step shall not dècline, from thy path; 20 For thou hast
brŭised us in the place: of drāgons, and thou shalt cŏver upon us with the shade
of death. 21 If we have forgotten the name of our God, and shall stretch our
hānds; to anôther God. 22 Shall not God search this, for he has known the se-
crets of the heart. 23 Because for thee, we have been–killed all the day, we have
been accounted as cattle: of slaughter; 24 Awake, for why shalt thou sleep, O
Lord,–awâke, thou shalt not repel, for an age. 25 For why thy–face thou–shalt
hide, thou shalt forget our ăffliction and our oppression. 26 Because to the dust
our soul: has been–depressed to the earth: our belly; has adhered. 27 Raise
assistance for us; and rĕdeem us, for the sake–of thy mercy.

PSALM XLV.

1 To the conqueror upon Sosanim, for the sons of Korah, instruction, a sông
of–love. 2 My heart has indited a good word, I have declared my wŏrks for the
king, my tongue: the pen of a swift writer. 3 Thou hast been very–bĕautiful,
before the sons of Adam, grace–has been–diffusėd in thy lips; upon this, God has
blessed thee, for an age. 4 Gird thy sword; upon thy thigh; O powerful with
thy práise and thy grace. 5 And thy favour prosper, ride upon the word of truth,
and of kindness, righteousness, and thy right hand; shall téach thee, terrible
things; 6 Thy ārrows–sharp, the people: under thee shall fàll, in the heart of the
enemies of the king. 7 Thy throne, O God, for an age and time, a sceptre: of
equity, the sceptre: of thy kingdom. 8 Thou hast loved righteousness, thou shalt
hate the wicked, upon this he has anointed thee, O God, thy God, the oil of jôy
before thy associate. 9 Mŷrrh and aloes–cassia; all thy garments; from the pa-
laces of ivōry from, they have made thee–glad. 10 The daughters of kings, in
thy–honourable; the spouse; has stood for thy right hand; in gold of Ophir.
11 Hear, O daughter, and bĕhold, and bènd thine ear; and forget thy people, and
the house of thy father. 12 And the king himself shall dĕsire thy beauty, for he
is thy Lord, and bĕnd thyself for him. 13 And O daughter of Tyre, with a gift;
thy–face, the–rich of the people shall ìntreat. 14 All glory the daughter of the
king within, from embroidered robes; of gold her garment; 15 For embroidered
garments,–she shall be–brought for the king, the virgins; after her,–next her-
lêd for thee. 16 She shall be–brought in joy; and êxultation, she shall ênter the
palace of the king. 17 For thy fathers, thy sons shall bĕ, thou shalt plâce them
for princes in all the earth: 18 Thou–shalt cause to remember thy name in every

בכל־דר ודר על־כן עמים יהודוך לעלם ועד׃ מו

PSALMUS XLVI. Magnificâ oratione fortitudo, fiducia, et securitas piorum, in gravissimis rerum motibus, exponitur.

למנצח לבני־קרח על־עלמות שיר׃ אלהים לנו א 2
מחסה ועז עזרה בצרות נמצא מאד׃ על־כן לא־נירא 3
בהמיר ארץ ובמוט הרים בלב ימים׃ יהמו יחמרו מימיו 4
ירעשו־הרים בגאותו סלה׃ נהר פלגיו ישמחו עיר־ ה
אלהים קדש משכני עליון׃ אלהים בקרבה בל־תמוט 6
יעזרה אלהים לפנות בקר׃ המו גוים מטו ממלכות 7
נתן בקולו תמוג ארץ׃ יהוה צבאות עמנו משגב לנו 8
אלהי יעקב סלה׃ לכו חזו מפעלות יהוה אשר־שם 9
שמות בארץ׃ משבית מלחמות עד־קצה הארץ י
קשת ישבר וקצץ חנית עגלות ישרף באש׃ הרפו ודעו 11
כי־אנכי אלהים ארום בגוים ארום בארץ׃ יהוה 12
צבאות עמנו משגב לנו אלהי יעקב סלה׃ מז

PSALMUS XLVII. Post tumultus et bella, præcedenti psalmo narrata, hic fideles inducuntur lætitiâ exultantes, ob victoriam adeptam, et verum Dei cultum tot orbe propagatum.

למנצח לבני־קרח מזמור׃ כל־העמים תקעו־כף א 2
הריעו לאלהים בקול רנה׃ כי־יהוה עליון נורא מלך 3
גדול על־כל־הארץ׃ ידבר עמים תחתינו ולאמים 4
תחת רגלינו׃ יבחר־לנו את־נחלתנו את גאון יעקב ה
אשר־אהב סלה׃ עלה אלהים בתרועה יהוה בקול 6
שופר׃ זמרו אלהים זמרו זמרו למלכנו זמרו׃ כי מלך 7 8
כל־הארץ אלהים זמרו משכיל׃ מלך אלהים על־גוים 9
אלהים ישב על־כסא קדשו׃ נדיבי עמים נאספו עם י
אלהי אברהם כי לאלהים מגני־ארץ מאד נעלה׃

PSALMUS XLVIII. Zion Deum suum celebrat, deque perpetua Dei ope et conservatione gloriatur.

מח שיר מזמור לבני־קרח׃ גדול יהוה ומהלל א 2
מאד בעיר אלהינו הר־קדשו׃ יפה נוף משוש כל־ 3
הארץ הר־ציון ירכתי צפון קרית מלך רב׃ אלהים 4
בארמנותיה נודע למשגב׃ כי־הנה המלכים נועדו ה
עברו יחדו׃ המה ראו כן תמהו נבהלו נחפזו׃ רעדה 6 7
אחזתם שם חיל כיולדה׃ ברוח קדים תשבר אניות 8

in every gêneration, and gêneration, upon this the people : shall praise thee for an
age and time.

PSALM XLVI.

1 To the conqueror, for the sons of Korah, upon Alamoth a sông. 2 God for
us a protection and strĕngth, assistance ; in dĭfficulties we shall find him very much.
3 Upon thîs we shall not fear in–môving of the earth : and in the moving of the
mōuntains in heart of the waters. 4 His waters shall rŏar and be–troubled, the
mōuntains shall shake, with his swelling ; Selah. 5 A river his streams shall glad-
den the city ; of God, the holy–habitation of the Most Hīgh, 6 God in the midst of
her she shall not move, God shall assist her, for sēeing early. 7 The nations have
raged, the kingdoms ; have moved, he has given with his voice, the earth : shall
flow. 8 Jehovah of armies with us, a tower for us the God of Jacob. Selah.
9 Cóme, sēe the works of Jehovah, who hath placed desolations ; in the earth :–
10 Making to cease wars ; to the extreme ; of the earth : the bow : he shall break,
and he has cut the spĕar ; the waggons ; he shall burn in fire :– 11 Rĕmit and
knów for I God, I shall be–high in the nations, I shall be–high in the earth :
12 Jehovah of armies with us, a tower for us the God of Jacob. Selah.

PSALM XLVII.

1 To the conqueror ; for the sons of Korah, a song. 2 All people : shall clap
the hānd ;–prâise God with the voice of ēxultation ; 3 For Jehovah the Most
Hīgh féared, the great King upon all the earth. 4 He shall lead the people :
under us, and nations under our feet : 5 He shall select for us our inheritance ;
the glŏry of Jacob whom he has loved. Selah. 6 God has ascended with a shout ;
Jehovah with the voice of the trumpet. 7 Sing, God, sing, sing for our King,
sing. 8 For the King of all the earth : God, sing with understanding. 9 God
has ruled the nations, he has sat upon his holy throne. 10 The princes of the
people have been gathered, the people : of the God of Abraham, because for God
the shīelds of the earth : very much he has been elevated.

PSALM XLVIII.

1 A sông for the sons of Korah. 2 Great Jehovah–and praised very much, in
the city ; of our God his holy mountain. 3 Beautiful situation, the joy of the
whole earth : mount Zion, the sides ; of the north, the cĭty ; of the grĕat King.
4 God in her palaces : known for a high tower, 5 For, lo, the kings have been ás-
sembled, they have passed together. 6 They have beheld, so they have wondered,
they have been terrified, they have been frightened. 7 Trembling ; has seized
them there, pâin as of bearing. 8 With the wind : east thou shalt break the ships ;
of Tharsis.

9 תרשיש׃ כאשר שמענו כן ראינו בעיר־יהוה צבאות
י בעיר אלהינו אלהים יכוננה עד־עולם סלה׃ דמינו
11 אלהים חסדך בקרב היכלך׃ כשמך אלהים כן
12 תהלתך על־קצוי־ארץ צדק מלאה ימינך׃ ישמח הר־
13 ציון תגלנה בנות יהודה למען משפטיך׃ סבו ציון
14 והקיפוה ספרו מגדליה׃ שיתו לבכם לחילה פסגו
טו ארמנותיה למען תספרו לדור אחרון׃ כי זה אלהים
אלהינו עולם ועד הוא ינהגנו על־מות׃ מט

PSALMUS XLIX. Stultos et miseros esse, qui rebus terrenis serviunt: piis contrà neque in vitâ, neque in morte, quicquam timendum esse.

2 א למנצח לבני־קרח מזמור׃ שמעו־זאת כל־העמים
3 האזינו כל־ישבי חלד׃ גם־בני אדם גם־בני־איש יחד
4 עשיר ואביון׃ פי ידבר חכמות והגות לבי תבונות׃
6 ה אטה למשל אזני אפתח בכנור חידתי׃ למה אירא
7 בימי רע עון עקבי יסבני׃ הבטחים על־חילם וברב
8 עשרם יתהללו׃ אח לא־פדה יפדה איש לא־יתן
9 י לאלהים כפרו׃ ויקר פדיון נפשם וחדל לעולם׃ ויחי־
11 עוד לנצח לא יראה השחת׃ כי יראה חכמים ימותו
12 יחד כסיל ובער יאבדו ועזבו לאחרים חילם׃ קרבם
בתימו לעולם משכנתם לדור ודר קראו בשמותם
13 עלי אדמות׃ ואדם ביקר בל־ילין נמשל כבהמות נדמו׃
14 זה דרכם כסל למו ואחריהם בפיהם ירצו סלה׃
טו כצאן לשאול שתו מות ירעם וירדו בם ישרים לבקר
16 וצירם לבלות שאול מזבל לו׃ אך־אלהים יפדה־נפשי (וצורם קרי)
17 מיד שאול כי יקחני סלה׃ אל־תירא כי־יעשר איש כי־
18 ירבה כבוד ביתו׃ כי לא במותו יקח הכל לא־ירד אחריו
19 כ כבודו׃ כי־נפשו בחייו יברך ויודך כי־תיטיב לך׃ תבוא
21 עד־דור אבותיו עד־נצח לא יראו־אור׃ אדם ביקר ולא
א יבין נמשל כבהמות נדמו׃ נ מזמור לאסף אל

PSAL. L. Deus ipse in judicium descendit cum Israële, et quo

אלהים יהוה דבר ויקרא־ארץ ממזרח־שמש עד־

9 As that we have heard so we have sēen in the city; of Jehovah of armies, in the
city; of our God, God will strengthen her to age. Selah. 10 We have cŏnsi-
dered, O God, thy mercy, in the middle of thy temple. 11 According–to thy
name, O God, so thy prāise; upon the ends of the earth: thy right hand; full
of righteousness. 12 Mount Zion shall rejoice, the daughters; of Judah shall
exûlt, for the sake–of thy judgments. 13 Sūrround Zion, and–éncompass her,
number her towers. 14 Plâce your heart, for her bulwarks, rear her palaces: for
the sake, you shall tell for the generation future. 15 For this God is our God, an
age and time, he shall lead us to death.

PSALM XLIX.

1 To the conqueror, for the sons of Korah, a psalm. 2 Hear this all ye people:
–listen all ye inhabitants of the globe. 3 Even ye sons of Adam, even ye sons of
man, together rich and nēedy. 4 My mŏuth shall speak–wisdom; and the mĕdita-
tion of my heart–understanding; 5 I will ìncline for a proverb my ear; I will open
with the harp my ênigma; 6 For why shall I féar in the day of êvil? the ĭniquity
of my heels shall sūrround me. 7 Those–who–trust upon their wealth and in the
mūltitude of their riches, they shall boast themselves. 8 A man redeeming shall
not redeem his brŏther, he shall not gìve to God his redemption. 9 And the rĕ-
demption of their soul: has been–precious, and has ceased for an age. 10 And
shall he lĭve time for an age? shall he not see the pît? 11 For he shall see, wise
men shall die also the foolish, the mad shall perish, and they have left for stran-
gers their wealth. 12 Their inward, their houses, for an age, their dwellings for
a generation and gêneration, they have called with their names upon lands:
13 And man in honour–shall not rêmain, compared as beasts: they have been cŭt
off, 14 This their way: foolishness for them, and their–posterity; in their mŏuth
they shall dĕlight. Selah. 15 As cattle: for the grave: they have plâced, death
shall fēed upon them, and shall rūle in them–who direct for the morning, and
their rôck that–he might grow–ŏld, the grave: habitation for them. 16 But God
shall redeem my soul: from the hand: of the grave: for he shall receive me.
Selah. 17 Thou shalt not fear for the man shall be–rich, for the glory of his house
shall be–increased. 18 For in his death, he shall not receive any thing, his glory
shall not descend after him. 19 For his soul: in his–lĭfe; he shall bléss, and they
shall praise thee, for thou–shalt do good for thee. 20 Thou shalt come to the ge-
neration of thy fathers, to an age thou shalt not sēe light. 21 Man in honour and
will not ûnderstand, compared as beasts: they have been cŭt off.

PSALM L.

1 A song for Asaph, God of gods, Jehovah hath spoken, and he shall call the
earth: from the rising of the sun to his sētting.

מבאו׃ מציון מכלל־יפי אלהים הופיע׃ יבא אלהינו 2 3
ואל־יחרש אש־לפניו תאכל וסביביו נשערה מאד׃
יקרא אל־השמים מעל ואל־הארץ לדין עמו׃ אספו־לי 4 ה

potissimum cultu ac sacrificio delectetur, exponit.

חסידי כרתי בריתי עלי־זבח׃ ויגידו שמים צדקו כי־ 6
אלהים שפט הוא סלה׃ שמעה עמי ואדברה ישראל 7
ואעידה בך אלהים אלהיך אנכי׃ לא על־זבחיך 8
אוכיחך ועולתיך לנגדי תמיד׃ לא־אקח מביתך פר 9
ממכלאתיך עתודים׃ כי־לי כל־חיתו־יער בהמות י
בהררי־אלף׃ ידעתי כל־עוף הרים וזיז שדי עמדי׃ אם־ 11 12
ארעב לא־אמר לך כי־לי תבל ומלאה׃ האוכל בשר 13
אבירים ודם עתודים אשתה׃ זבח לאלהים תודה ושלם 14
לעליון נדריך׃ וקראני ביום צרה אחלצך ותכבדני׃ טו
ולרשע אמר אלהים מה־לך לספר חקי ותשא בריתי 16
עלי־פיך׃ ואתה שנאת מוסר ותשלך דברי אחריך׃ 17
אם־ראית גנב ותרץ עמו ועם מנאפים חלקך׃ פיך 18 19
שלחת ברעה ולשונך תצמיד מרמה׃ תשב באחיך כ
תדבר בבן־אמך תתן־דפי׃ אלה עשית והחרשתי 21
דמית היות־אהיה כמוך אוכיחך ואערכה לעיניך׃ בינו־ 22
נא זאת שכחי אלוה פן־אטרף ואין מציל׃ זבח תודה 23
יכבדנני ושם דרך אראנו בישע אלהים׃ נא למנצח א

PSALMUS L I.

Precatio et gemitus Davidis, postquam stuprum Bersabeæ, et marito ipsius mortem obtulisset: atque eâ de causâ gravissimè à Propheta Nathane nomine Dei castigatus et correptus fuisset.

מזמור לדוד׃ בבוא־אליו נתן הנביא כאשר־בא אל־בת־ 2
שבע׃ חנני אלהים כחסדך כרב רחמיך מחה פשעי׃ 3
הרבה כבסני מעוני ומחטאתי טהרני׃ כי־פשעי אני 4 ה הרב קרי
אדע וחטאתי נגדי תמיד׃ לך לבדך חטאתי והרע 6
בעיניך עשיתי למען תצדק בדברך תזכה בשפטך׃ הן־ 7
בעוון חוללתי ובחטא יחמתני אמי׃ הן־אמת חפצת 8
בטחות ובסתם חכמה תודיעני׃ תחטאני באזוב ואטהר 9
תכבסני ומשלג אלבין׃ תשמיעני ששון ושמחה תגלנה י

his sitting. 2 From the perfection of bĕauty God–has shínĕd. 3 Our God shall
come and shall not be–silent, fire : for his face shall devour, and his circuit has been
moved very much. 4 He shall call to the heavens from above, and to the earth :–to
jûdge his people : 5 Gather to me my–holy–who prepare my covenant ; upon sa-
crifice. 6 And the heavens–shall dèclare his righteousness, for God has been
jûdge, Selah. 7 Hear, O my people : and I shall speak, O Israel, and I–shall
têstify to thee, God, thy God I. 8 Upon thy sacrifices I–will not réprove thee,
and thy whole burnt-ŏfferings ; for my presence always. 9 I shall not take from
thy house a bullock, and from thy folds goats. 10 Because for me every bĕast ;
his of the wood, the animals : in the mountains a thousand. 11 I have known all
the fowl of the mountains, and the wild beast of the fiĕld, with me. 12 If I shall
be–hungry, I have not declared to thee, because to me the globe ; and the ful-
ness.–13 Shall I eat the flesh of bulls ? and the blood of goats shall I drink ? 14 Sa-
crifice for God práise ; and render to the Most Hĭgh thy vows. 15 And call on
me, in the day of dîfficulty ; and I will rescue thee, and thou shalt honour me,
16 And for the wicked God hath declared, what for thee,–to reckon my stātutes,
and wilt thou tàke my covenant ; in thy mŏuth. 17 And thou hast hated dísci-
pline, and thou shalt throw my words behind thee. 18 If thou hast sēen a thief,
thou shalt ŏppress wîth him, and with adulterers thy portion. 19 Thy mŏuth
thou hast sent in êvil ; and thy tongue :–shall frame guile ; 20 Thou wilt sít,
against thy brother thou wilt speak, against the son of thy mother thou wîlt give
slánder. 21 These thou hast dŏne and I–have been–silent, thou hast thŏught to
bĕ, I shall be as thou, I–shall réprove thee, and I shall order for thine eyes :
22 Understând, I pray this–who forget God, lest I shall tear and none–dèlivering.
23 Sacrificing práise ; he shall honour me, and plâcing his way : I–shall cause him
to bĕhold, in the salvation of God.

PSALM LI.

1 To the conqueror, a song for David. 2 When–Nathan the prophet came to
him after that he has côme to Bathsheba. 3 Pĭty me, O God, according–to thy
mercy, according–to the multitude of thy mercies, blot out my transgressions.
4 Multiply to wash me from my ĭniquity, and from my sin ; clean me. 5 For my
transgressions I shall knów and my sin ; my presence always, 6 Against thee,
against thee alone, I have sinned and êvil in thine eyes : I have done, for the sake,
thou shalt be–right when–thou speakest, thou shalt be–pure when–thou judgest.
7 Behold in iniquity I have been–begun, and in sin my mother hath conceived me.
8 Behold truth ; thou hast desired, in the rêins ; and in secret wisdom ; thou–shalt
make me to know. 9 Thou shalt cleanse me with hyssop and I shall be–pure,
thou shalt wash me, and before snow I shall be–white. 10 Thou–shalt make me
to hear jôy and gladness ; shall rĕjoice

11 12 עצמות דכית: הסתר פניך מחטאי וכל־עונתי מחה: לב
13 טהור ברא־לי אלהים ורוח נכון חדש בקרבי: אל־
14 תשליכני מלפניך ורוח קדשך אל־תקח ממני: השיבה
טו לי ששון ישעך ורוח נדיבה תסמכני: אלמדה פשעים
16 דרכיך וחטאים אליך ישובו: הצילני מדמים אלהים
17 אלהי תשועתי תרנן לשוני צדקתך: אדני שפתי תפתח
18 ופי יגיד תהלתך: כי לא־תחפץ זבח ואתנה עולה לא (נ״א תחפוץ)
19 תרצה: זבחי אלהים רוח נשברה לב־נשבר ונדכה
כ אלהים לא תבזה: היטיבה ברצונך את־ציון תבנה
21 חומות ירושלם: אז תחפץ זבחי־צדק עולה וכליל
א אז יעלו על־מזבחך פרים: נב למנצח משכיל

PSALMUS LII. Invehitur in Doëgum: atque fiduciam suam in Deo declarat.

2 לדוד: בבוא דואג האדומי ויגד לשאול ויאמר לו בא
3 דוד אל־בית אחימלך: מה־תתהלל ברעה הגבור
4 חסד אל כל־היום: הוות תחשב לשונך כתער מלטש
ה עשה רמיה: אהבת רע מטוב שקר מדבר צדק סלה:
6 7 אהבת כל־דברי־בלע לשון מרמה: גם־אל יתצך
לנצח יחתך ויסחך מאהל ושרשך מארץ חיים סלה:
8 9 ויראו צדיקים וייראו ועליו ישחקו: הנה הגבר לא ישים
י אלהים מעוזו ויבטח ברב עשרו יעז בהותו: ואני כזית
רענן בבית אלהים בטחתי בחסד־אלהים עולם ועד:
11 אודך לעולם כי עשית ואקוה שמך כי־טוב נגד
א חסידיך: נג למנצח על־מחלת משכיל לדוד:

PSALMUS LIII. Rursus universos homines, postquamcunque Dei de cœlo prospectantis manifestationem, corruptissimos esse docet.

2 אמר נבל בלבו אין אלהים השחיתו והתעיבו עול אין
3 עשה־טוב: אלהים משמים השקיף על־בני־אדם לראות
4 היש משכיל דרש את־אלהים: כלו סג יחדו נאלחו
ה אין עשה־טוב אין גם־אחד: הלא־ידעו פעלי און אכלי
6 עמי אכלו לחם אלהים לא קראו: שם פחדו־פחד לא־
היה פחד כי־אלהים פזר עצמות חנך הבשתה כי־

bones : thou hast brŭised.–11 Hide thy face from my sins, and all my iniquities ;
blot out. 12 A heart clean create for me, O God, and a right spirit : renew in my
inwards. 13 Thou wilt not cast me from thy face, and thy Holy Spirit : thou wilt
not take from me.–14 Rêturn for me the joy of thy salvation, and the Spirit : free ;
shallcomfort me. 15 I will teach transgressors thy ways : and sinners to thee shall
turn.–16 Frèe me from–blood, O God, the God of my sálvation ; my tongue : shall
declare thy righteousness ; 17 O Lord, thou wilt open my lĭps ; and my mŏuth–
will dèclare thy praise ; 18 Thou wilt not desire sacrifice and shall I give it ? a
whole burnt-offering thou wilt not accept. 19 The sacrifices of God a spirit : bro-
ken ; a heart broken and smitten, O God, thou wilt not despise. 20 Thou–wilt
do good in thy good wĭll, the Zion thou wilt build the walls ; of Jerusalem.
21 Then thou wilt desire the sacrifices of righteousness, a whole burnt-offering ;
and oblation ; then they shall prĕsent upon thine altar, calves.

PSALM LII.

1 To the conqueror from knowledge, for David. 2 When–Doeg of Edom came
and will dèclare for Saul, and will say for him, David has come to the house of
Ahimelech. 3 Why wilt thou thyself boast in êvil ; O powerful, the mercy of God
every day. 4 Călamities ; thy tongue : will devise, as a sharp razor : making
guile ; 5 Thou hast desired êvil for good, lying before to speak righteousness.
6 Thou hast loved all words of devouring, a tongue : crafty ; 7 Even God shall
dèstroy thee, for ever he shall cūt thee out, he shall pùll thee from the tabernacle,
he has erased thee from the land : of the–living ; Selah. 8 The–just shall bĕ-
hold and fear, and upon him they shall laugh. 9 Lo, the man–will not plâce
God his strēngth, and will trust in the greatness of his wealth, he will strengthen
in his dĕpravity ; 10 And I as an olive : green in the house of God, I have trusted
in the mercy of God, an age and time. 11 I will práise thee for an age, for thou
hast pĕrfected, I will wait for thy name, for good, presence of thy mercies.

PSALM LIII.

1 To the conqueror upon Mahalath, from knowledge, for David. 2 The fool has
said in his heart, no God, they–have corrupted, and they–have made abominable
iniquity, none doing good. 3 God from the heavens–has looked upon the sons of
Adam that–he might sĕe–bĕ–understanding, seeking the God. 4 They-āll have
gône back, together they have been corrupted, none doing good, not even one.
5 Have they not known ?–who work iniquity,–who eat my people : they have
eaten bread, God they have not called. 6 There they have feared a fear, and
fear has not been, for God has dispersed the bones : of dăring thee, thou–hast
âshamed, for–

אלהים מאסם׃ מי יתן מציון ישעות ישראל בשוב 7
אלהים שבות עמו יגל יעקב ישמח ישראל׃ נד

PSALMUS LIV. Ziphæorum scelus insectatur: et salutem suam Deo unicè commendat.

למנצח בנגינות משכיל לדוד׃ בבוא הזיפים ויאמרו א 2
לשאול הלא דוד מסתתר עמנו׃ אלהים בשמך 3
הושיעני ובגבורתך תדינני׃ אלהים שמע תפלתי 4
האזינה לאמרי־פי׃ כי זרים קמו־עלי ועריצים בקשו ה
נפשי לא שמו אלהים לנגדם סלה׃ הנה אלהים עזר לי 6
ישיב קרי — אדני בסמכי נפשי׃ ישׁוב הרע לשררי באמתך הצמיתם׃ 7
בנדבה אזבחה־לך אודה שמך יהוה כי־טוב׃ כי מכל־ 8 9
צרה הצילני ובאיבי ראתה עיני׃ נה

PSALMUS LV. Queritur se undique ab hostibus obsideri: et liberationem ab illis petit, imprimis ab hoste domestico.

למנצח א
בנגינות משכיל לדוד׃ האזינה אלהים תפלתי ואל־ 2
תתעלם מתחנתי׃ הקשיבה לי וענני אריד בשיחי 3
ואהימה׃ מקול אויב מפני עקת רשע כי־ימיטו עלי און 4
ובאף ישטמוני׃ לבי יחיל בקרבי ואימות מות נפלו עלי׃ ה
יראה ורעד יבא בי ותכסני פלצות׃ ואמר מי־יתן־לי אבר 6 7
כיונה אעופה ואשכנה׃ הנה ארחיק נדד אלין במדבר 8
סלה׃ אחישה מפלט לי מרוח סעה מסער׃ בלע אדני 9 י
פלג לשונם כי־ראיתי חמס וריב בעיר׃ יומם ולילה 11
יסובבה על־חומתיה ואון ועמל בקרבה׃ הוות בקרבה 12
בנ״א מרחובה — ולא־ימיש מרחבה תך ומרמה׃ כי לא־אויב יחרפני 13
ואשא לא־משנאי עלי הגדיל ואסתר ממנו׃ ואתה 14
אנוש כערכי אלופי ומידעי׃ אשר יחדו נמתיק סוד בבית טו
ישיא מות ק׳ — אלהים נהלך ברגש׃ ישׁימות עלימו ירדו שאול חיים כי־ 16
רעות במגורם בקרבם׃ אני אל־אלהים אקרא ויהוה 17
יושיעני׃ ערב ובקר וצהרים אשיחה ואהמה וישמע קולי׃ 18
פדה בשלום נפשי מקרב־לי כי־ברבים היו עמדי׃ ישמע 19 כ
אל ויענם וישב קדם סלה אשר אין חליפות למו ולא
יראו אלהים׃ שלח ידיו בשלמיו חלל בריתו׃ חלקו 21 22

God has despised them. 7 Who shall give from Zion the–salvation; of Israel,
when–God shall turn the–captivity; of his people: Jacob shall êxult and Israel
shall rejoice.

PSALM LIV.

1 To the conqueror on Neginoth from knowledge, for David. 2 When–the
Ziphites came and shall say to Saul, David not hiding himself with us. 3 O God,
in thy name–make me sáfe, and in thy strength; thou wilt jûdge me. 4 O God,
hear my prāyer;–hearken for the words of my mouth. 5 For strângers have rīsen
upon me, and the–fierce have sought my soul: they have not plâced God for their
presence, Selah. 6 Lo, God shall help for me, the Lord among the supporters
of my soul: 7 He shall render evil for my ênemies, in thy truth; thou–hast made
them destitute. 8 In willingness, I will sacrifice for thee, I will práise thy name,
O Jehovah, for good. 9 For from every difficulty; thou–hast dèlivered me, and
upon my enemies my eye: has beheld.

PSALM LV.

1 To the conqueror upon Neginoth from knowledge, for David.–2 Hear, O God,
my prāyer, and thou will not hide thyself from my ēntreaty;–3 Attend for me
and ânswer me, I shall côme down in my mêditation and I shall be–troubled.
4 From the voice of the enemy, from the face of the ôppression; of the wicked,
for they–shall câst upon me vanity, and in wrath they shall oppose me. 5 My
heart–shall grīeve in my middle, and the terrors of death have fallen upon me.
6 Fear and terror shall come upon me, and–trembling; shall cŏver me. 7 And I
have said, who will gìve for me a wing? as a dove; I shall fly and I shall rest.
8 Lo, I–will be–far off, wandering, I–will lôdge in the desert, Selah. 9 I–will
hâsten flight for me, from the wind: ràised; from the tempest. 10 Destroy
them, O God, divide their tongue: for I have sēen violence and côntention in
the city; 11 Daily and night they shall surround it upon her walls; and iniquity
and labour in her middle.–12 Wĭckedness; in her middle, and–shall not rêcede,
from her street: fraud and guile. 13 For not an enemy shall ashame me, and I
shall sùstain, not those–who–hate upon me,–has magnified and shall hide from
me. 14 And thou, O mortal, according–to my estimation, my leader and mine
acquaintance. 15 Who together, we–shall communicate sweetly, a secret, in the
house of God we shall walk in society. 16 Death–shall dèceive upon them, they
shall descend the grave:–who live, for–wickedness in their society, in their mid-
dle. 17 I to God will cry, and Jehovah–shall save me. 18 Evening and early,
and–meridian, I–shall meditate and shall I be–troubled? and he shall hear my
voice. 19 Redeem in peace my soul: from approaching to me, for with the–mūl-
titude they have been with me. 20 God shall hear and shall ăfflict them; and
remaining of old, Selah, who, not changes for them they shall not fear God.
21 He hath sent his hands: in his–peace he hath defiled his covenant; 22 Have
been–sweet

מחמאת פיו וקרב־לבו רכו דבריו משמן והמה פתחות׃
23 השלך על־יהוה יהבך והוא יכלכלך לא־יתן לעולם
24 מוט לצדיק׃ ואתה אלהים תורדם לבאר שחת אנשי
ב"א תורידם
דמים ומרמה לא־יחצו ימיהם ואני אבטח־בך׃ נו

PSALMUS LVI. In maximo periculo constitutus auxilium Dei implorat · seque istâ spe et fiduciâ consolatur.

א למנצח על־יונת אלם רחקים לדוד מכתם באחז אותו
2 פלשתים בגת׃ חנני אלהים כי־שאפני אנוש כל־היום
3 לחם ילחצני׃ שאפו שוררי כל־היום כי־רבים לחמים
4 ה לי מרום׃ יום אירא אני אליך אבטח׃ באלהים אהלל
דברו באלהים בטחתי לא אירא מה־יעשה בשר לי׃
6 7 כל־־היום דברי יעצבו עלי כל־מחשבתם לרע׃ יגורו
8 יצפינו המה עקבי ישמרו כאשר קוו נפשי׃ על־און
יצפונו קרי
9 פלט־למו באף עמים הורד אלהים׃ נדי ספרתה אתה
י שימה דמעתי בנאדך הלא בספרתך׃ אז ישובו אויבי
11 אחור ביום אקרא זה־ידעתי כי־אלהים לי׃ באלהים
12 אהלל דבר ביהוה אהלל דבר׃ באלהים בטחתי לא
13 אירא מה־יעשה אדם לי׃ עלי אלהים נדריך אשלם
14 תודות לך׃ כי הצלת נפשי ממות הלא רגלי מדחי
להתהלך לפני אלהים באור החיים׃ נז

PSALMUS LVII. Agit hic psalmus de causa Davidis et Saulis: reddit autem ille Deo gratias, cujus misericordiâ è maximo periculo evaserat.

א למנצח אל־תשחת לדוד מכתם בברחו מפני־שאול
2 במערה׃ חנני אלהים חנני כי בך חסיה נפשי ובצל־
3 כנפיך אחסה עד־יעבר הוות׃ אקרא לאלהים עליון
4 לאל גמר עלי׃ ישלח משמים ויושיעני חרף שאפי סלה
ה ישלח אלהים חסדו ואמתו׃ נפשי בתוך לבאם
אשכבה להטים בני־אדם שניהם חנית וחצים ולשונם
6 חרב חדה׃ רומה על־השמים אלהים על כל־הארץ
7 כבודך׃ רשת הכינו לפעמי כפף נפשי כרו לפני שיחה
8 נפלו בתוכה סלה׃ נכון לבי אלהים נכון לבי אשירה
9 ואזמרה׃ עורה כבודי עורה הנבל וכנור אעירה שחר׃

–buttery; of his mŏuth, and war of his heart, his words have been–gēntle before
oil, and they swords;–23 Cast upon Jehovah thy burden, and he will sûpport thee,
he will not give for an age, to change for the just. 24 And thou, O God, wilt cást
them down, for the pît of the grave, mortals of–blood and of guile shall not dĭ-
vide their days, and I shall trust in thee.

PSALM LVI.

1 To the conqueror, upon ŏppression; silent–remote for David, Michtham,
when–the Philistines seized him in Gath. 2 Pīty me, O God, for man has over-
whelmed me, every day warring he will bear me down. 3 My enemies have
overwhelmed me every day, for māny–who fight for me, from high. 4 The day
I will fear, I shall trust for thee. 5 In God I will praise his word, in God I have
trusted, I will not fear what flesh shall do for me. 6 All day my words they have
wrested, against me, all their thoughts; for êvil. 7 They shall assemble, they–
shall conceal, they my steps shall watch as that they have ĕxpected my soul:
8 For iniquity escape for them in wrath, the people–súbdue, O God. 9 My wân-
dering thou hast numbered, pût my tears in thy bottle; not in thy book; 10 Then
my enemies shall turn backwards, in the day I shall call, this I have known, be-
cause God for me. 11 In God I will praise word, in Jehovah I will praise word.
12 In God I have trusted, I shall not fear what man shall do against me. 13 Upon
me, O God, thy vows, I will render práises; to thee. 14 For thou–hast rèscued
my soul: from death, and my feet: not from fālling? for myself to walk for the
face of God in the light of the–living;

PSALM LVII.

1 To the conqueror, thou wilt not destroy, for David, Michtham, when–he fled
from the face of Saul in the cave; 2 Pīty me, O God, pity me, for in thee my
soul: has trusted, in the shāde of thy wings: I shall hope, while–calamity; shall
pass. 3 I will cry to God the Mŏst High, to God avenging for me. 4 He shall
send from the heavens, and he–shall save me, my persecutor has reproached,
Selah, God shall send his mercy and his truth; 5 My soul: in the middle of
lions, I shall recline–who burn, sons of Adam, their tēeth: a spĕar; and arrows
and their tongue: a shārp sword; 6 Exalt above the heavens, O God, above all
the earth: thy glory. 7 A net; they–have prepâred for my steps: he has bended
my soul: they have dug for my face a ditch; they have fallen in the middle of
it, Selah. 8 My heart prepared, O God, my heart prepared I will sîng and strike
the lyre. 9 Awake my glory, awake psaltery and harp, I will awake early.

אודך בעמים אדני אזמרך בלאמים׃ כי־גדל עד־שמים 11 י
חסדך ועד־שחקים אמתך׃ רומה על־שמים אלהים 12
על כל־הארץ כבודך׃ נח למנצח אל־תשחת לדוד א

PSALMUS LVIII. David hostes et persecutores suos, ac piorum, accusat et damnat: seque et pios omnes consolatur Dei judicio.

מכתם׃ האמנם אלם צדק תדברון מישרים תשפטו בני 2
אדם׃ אף־בלב עולת תפעלון בארץ חמס ידיכם 3
תפלסון׃ זרו רשעים מרחם תעו מבטן דברי כזב׃ חמת־ 4 ה
למו כדמות חמת־נחש כמו־פתן חרש יאטם אזנו׃
אשר לא־ישמע לקול מלחשים חובר חברים מחכם׃ 6
אלהים הרס־שנימו בפימו מלתעות כפירים נתוץ 7
יהוה׃ ימאסו כמו־מים יתהלכו־למו ידרך חצו כמו 8 (חציו קרי)
יתמללו׃ כמו שבלול תמס יהלך נפל אשת בל־חזו 9
שמש׃ בטרם יבינו סירתיכם אטד כמו־חי כמו־חרון י
ישערנו׃ ישמח צדיק כי־חזה נקם פעמיו ירחץ בדם 11
הרשע׃ ויאמר אדם אך־פרי לצדיק אך יש־אלהים 12
שפטים בארץ׃ נט למנצח אל־תשחת לדוד א

PSALMUS LIX. Memorat summum discrimen in quo fuerat, cùm domi suæ à satellitibus Saulis circumsideretur: et pro liberatione ex eo gratias agit.

מכתם בשלח שאול וישמרו את־הבית להמיתו׃
הצילני מאיבי אלהי ממתקוממי תשגבני׃ הצילני 2 3
מפעלי און ומאנשי דמים הושיעני׃ כי הנה ארבו 4
לנפשי יגורו עלי עזים לא־פשעי ולא־חטאתי יהוה׃
בלי־עון ירצון ויכוננו עורה לקראתי וראה׃ ואתה יהוה־ ה 6
אלהים צבאות אלהי ישראל הקיצה לפקד כל־הגוים
אל־תחן כל־בגדי און סלה׃ ישובו לערב יהמו 7
ככלב ויסובבו עיר׃ הנה יביעון בפיהם חרבות 8 (קמץ בלא א״סף)
בשפתותיהם כי־מי שמע׃ ואתה יהוה תשחק־למו 9
תלעג לכל־גוים׃ עזו אליך אשמרה כי־אלהים משגבי׃ י
אלהי חסדו יקדמני אלהים יראני בשררי׃ אל־תהרגם 11 12 (חסדי קרי)
פן־ישכחו עמי הניעמו בחילך והורידמו מגננו אדני׃ (נ״א בשררי)
חטאת־פימו דבר־שפתימו וילכדו בגאונם ומאלה 13

10 I will célebrate thee among the people: O Lord I will sing to thee among the
nations. 11 For great to the heavens thy mercy, and to the clouds thy truth;
12 Raise above the heavens, O God, above all the earth: thy glory.

PSALM LVIII.

1 To the conqueror, thou wilt not destroy for David, Michtham. 2 Truly, O
congregation, shall you speak righteousness, O ye sons of Adam, shall ye judge–
equity? 3 Even in heart you will work iniquities; in the earth: the violence of
your hands: you will weigh. 4 The–wicked have been êstranged from the bowels,
they have ĕrred from the womb–who: speak a lie. 5 Poison; for them according
–to the–lĭkeness; of the póison; of a serpent, as a serpent deaf, shall stop its ear;
6 Which shall listen to the voice of singers–skilled in singing of songs. 7 O God,
break their teeth: in their mŏuth, the grinders; of the lions' whelps, break, O
Jehovah. 8 They shall melt as waters, they themselves shall depart for them, he
shall bend his ārrows, as they themselves shall be–cût off. 9 As a snail thou wilt
flōw, he shall go, an abortion of a woman, they have not sēen the sun. 10 Before
they–shall pêrceive the caldrons: of thorns, as an ănimal, as wrăth, he shall ter-
rify them. 11 The righteous shall rejoice, for he has beheld punishment, his
steps: he shall wash in the blood of the ungodly. 12 And man shall say, even
frŭit for the just, even God is judge in the earth:

PSALM LIX.

1 To the conqueror, thou wilt not destroy for David, Michtham, when–Saul had
sent, and they shall observe the house,–to–kĭll him.–2 Dèlivèr me–from my ene-
mies, O my God, from those–who raise themselves against me, thou wilt protect
me.–3 Rescue me from those–who work iniquity, and from men of–blood–sáve
me. 4 For, lo, they have lurked for my soul: the–strōng shall assemble against
me, not my iniquity, not my sin; O Jehovah. 5 Not my ĭniquity, they shall
dêlight in, and they shall prepare, awake for my calling and behold. 6 And thou
Jehovah, God of armies, God of Israel,–áwake–to visit all the nations, thou wilt
not pīty all the falsehoods of iniquity; Selah. 7 They shall return for the even-
ing, they shall bărk as a dog, and shall surround the city; 8 Lo, they–shall bèlch
with their mouth, swords; in their lips; for who has heard. 9 And thou, Jeho-
vah, shalt laugh for them, thou wilt mock all the nations. 10 Strĕngth for thee
I will keep, for God my protection. 11 God of my mercy shall anticipate me,
God shall bĕhold my ênemies. 12 Thou wilt not slay them lest my people: shall
forget,–shâke them in thy strength, and–déscend upon them, our shīeld the Lord.
13 The sin; of their mŏuth, the word of their lips; and they shall be–taken in
their pride, and from the cursing;

14 ומכחש יספרו׃ כלה בחמה כלה ואינמו וידעו כי־
טו אלהים משל ביעקב לאפסי הארץ סלה׃ וישבו לערב

קמץ בלא א״סף

16 יהמו ככלב ויסובבו עיר׃ המה ינועון לאכל אם־לא

יניעון קרי

17 ישבעו וילינו׃ ואני אשיר עזך וארנן לבקר חסדך כי־
18 היית משגב לי ומנוס ביום צר־לי׃ עזי אליך אזמרה כי־
א אלהים משגבי אלהי חסדי׃ ס למנצח

PSALMUS LX. Hymnus, Deo laudes et gratias dicens, ob victoriam et triumphos, quos populo suo de variis hostibus indulserat.

2 על־שושן עדות מכתם לדוד ללמד׃ בהצותו את ארם
נהרים ואת־ארם צובה וישב יואב ויך את־אדום בגיא־
3 מלח שנים עשר אלף׃ אלהים זנחתנו פרצתנו אנפת
4 תשובב לנו׃ הרעשתה ארץ פצמתה רפה שבריה כי־
ה מטה׃ הראית עמך קשה השקיתנו יין תרעלה׃
6 7 נתתה ליראיך נס להתנוסס מפני קשט סלה׃ למען
8 יחלצון ידידיך הושיעה ימינך ועננו׃ אלהים דבר בקדשו

ועננִי קרי

9 אעלזה אחלקה שכם ועמק סכות אמדד׃ לי גלעד ולי
י מנשה ואפרים מעוז ראשי יהודה מחקקי׃ מואב סיר
11 רחצי על־אדום אשליך נעלי עלי פלשת התרועעי׃ מי
12 יובלני עיר מצור מי נחני עד־אדום׃ הלא־אתה אלהים
13 זנחתנו ולא־תצא אלהים בצבאותינו׃ הבה־לנו עזרת
14 מצר ושוא תשועת אדם׃ באלהים נעשה־חיל והוא
א יבוס צרינו׃ סא למנצח על־נגינת לדוד׃

PSALMUS LXI. Opem et auxilium Dei, in tempore difficili, implorat: atque divinis responsis ac promissis sese consolatur.

2 3 שמעה אלהים רנתי הקשיבה תפלתי׃ מקצה הארץ
4 אליך אקרא בעטף לבי בצור־ירום ממני תנחני׃ כי־
ה היית מחסה לי מגדל־עז מפני אויב׃ אגורה באהלך
6 עולמים אחסה בסתר כנפיך סלה׃ כי־אתה אלהים
7 שמעת לנדרי נתת ירשת יראי שמך׃ ימים על־ימי־מלך
8 תוסיף שנותיו כמו־דר ודור׃ ישב עולם לפני אלהים

בנ״א דור

9 חסד ואמת מן ינצרהו׃ כן אזמרה שמך לעד לשלמי
א נדרי יום יום׃ סב למנצח על־ידותון מזמור

PSALMUS LXII Psalmus

from the lie, they shall declare. 14 Consume them in wrâth; consume, and not
they, and they have known, for Jehovah has ruled in Jacob for the ends of the
earth: Selah. 15 They shall rêturn for the evening, they shall bark as a dog, and
shall surround the city; 16 They shall wander that–they may eat, if they shall
not be–satisfied, and they shall mûrmur. 17 And I will prâise thy strength, and
I will celebrate, for the dawn thy mercy, for thou hast bĕen, an elevation for me,
and a refuge in the day of dîstress for me. 18 My strength for thee, I shall sing,
for God my elevation; the God of my mercy.

PSALM LX.

1 To the conqueror, upon Shushan êduth Michtham for David,–to teach. 2 When
–he contènded against Aram Naharaim and against Aram Sobah and Joab rêturn-
ed, and has dèfeated Edom in the valley; of salt twelve thousand: 3 O God, thou
hast rejected us, thou hast broken us, thou hast been–angry, thou wilt return
for us. 4 Thou–hast made to tremble the earth: thou hast torn it asunder, heal
her breaches for it has been–shâken. 5 Thou–hast made thy people: to bĕhold
hard, thou–hast măde us to drink the wine of trembling; 6 Thou hast given for
those–who fear thee a standard–to elevate itself, from the face of truth, Selah.
7 For the sake, thy–beloved shall be–freed–save with thy right hand; and ănswer
me. 8 God hath declared in his holiness, I will rejoice, I will divide Shechem and
the valley of Sŭcchoth I will measure. 9 Gilead for me, and for me Manasseh
and Ephraim the strĕngth of my head, Judah my law giver. 10 Moab the pot of
my washing, upon Edom I–will throw down my shoe; upon me Philistia rejoice
thyself. 11 Who shall leăd me to, the city; fortified? who has led me to Edom?
12 Not thou, O God, thou hast rejected us, and wilt not, O God, gó forth with our
armies. 13 Gíve for us the help; from difficulty for false the hélp; of man. 14 In
God we have made strength, and he will tread under feet our ôppressors.

PSALM LXI.

1 To the conqueror, upon Neginoth; for David. 2 Hear O God, my crȳ;–attend
to my praȳer; 3 From the extremity of the earth: to thee I will cry, in the over-
whelming of my heart to the rock, it shall be–high before me, thou wilt lĕad me.
4 For thou hast–bĕen a hope for me, a tower of strĕngth from the face of my
enemy. 5 I will dwell in thy tabernacle, ages, I will hope in the shade of thy
wings: Selah. 6 For thou, O God, hast heard for my vows, thou hast given the
heritage; of those–who fear thy name. 7 Days upon days the king thou–wilt
ádd, years; as gêneration and generation. 8 He shall dwell an age, for the face
of God, mercy and truth; prĕpare they shall keep him. 9 So I will praise thy name
for time, that–I may finish my vows, day, day.

PSALM LXII.

1 To the conqueror, upon Jeduthun, a song

hominis fidelis, animo tranquilli, placidi, sereni, atque in sinu Dei veluti considentis.

לדוד׃ אך אל־אלהים דומיה נפשי ממנו ישועתי׃ אך־ 2 3
הוא צורי וישועתי משגבי לא־אמוט רבה׃ עד־אנה 4
תהותתו על־איש תרצחו כלכם כקיר נטוי גדר
הדחויה׃ אך משאתו יעצו להדיח ירצו כזב בפיו יברכו ה
ובקרבם יקללו־סלה׃ אך לאלהים דומי נפשי כי־ממנו 6
תקותי׃ אך־הוא צורי וישועתי משגבי לא אמוט׃ על־ 7 8
אלהים ישעי וכבודי צור־עזי מחסי באלהים׃ בטחו בו 9
בכל־עת עם שפכו־לפניו לבבכם אלהים מחסה־לנו
סלה׃ אך הבל בני־אדם כזב בני־איש במאזנים לעלות י
המה מהבל יחד׃ אל־תבטחו בעשק ובגזל אל־תהבלו 11
חיל כי־ינוב אל־תשיתו לב׃ אחת דבר אלהים שתים־ 12
זו שמעתי כי עז לאלהים׃ ולך־אדני חסד כי־אתה 13
תשלם לאיש כמעשהו׃ סג מזמור לדוד א

PSALMUS LXIII. In deserto Judæ jactatus, desiderium incredibile fruendi Dei sui declarat, et consideratione præteritorum beneficiorum spem suam testatur, seque ipsum consolatur.

בהיותו במדבר יהודה׃ אלהים אלי אתה אשחרך 2
צמאה לך נפשי כמה לך בשרי בארץ־ציה ועיף בלי־
מים׃ כן בקדש חזיתך לראות עזך וכבודך׃ כי־טוב 3 4
חסדך מחיים שפתי ישבחונך׃ כן אברכך בחיי בשמך ה
אשא כפי׃ כמו חלב ודשן תשבע נפשי ושפתי רננות 6
יהלל־פי׃ אם־זכרתיך על־יצועי באשמרות אהגה־בך׃ 7
כי־היית עזרתה לי ובצל כנפיך ארנן׃ דבקה נפשי 8 9
אחריך בי תמכה ימינך׃ והמה לשואה יבקשו נפשי י
יבאו בתחתיות הארץ׃ יגירהו על־ידי־חרב מנת 11
שעלים יהיו׃ והמלך ישמח באלהים יתהלל כל־ 12 (כ״א שועלים)
הנשבע בו כי יסכר פי דוברי־שקר׃ סד

PSALMUS LXIV. Oratio fidelium pro conservatione ab insidiis et conspiratione hostium suorum

למנצח מזמור לדוד׃ שמע־אלהים קולי בשיחי מפחד א 2
אויב תצר חיי׃ תסתירני מסוד מרעים מרגשת פעלי 3
און׃ אשר שננו כחרב לשונם דרכו חצם דבר מר׃ 4
לירות במסתרים תם פתאם ירהו ולא ייראו׃ יחזקו־ ה 6

for David. 2 Surely to God, my soul sīlent, from him my salvation, 3 Surely he
my rock, and my salvation ; my uplifting, I shall not change much. 4 Time how,
you will cŏntrive mischief ; against a man, you will slay, all you as a wăll inclin-
ed, a hedge thrown down. 5 Even from his elèvation ; they have counselled,–to
thrŏw down, they shall choose a lie, with their mouth they shall bless, and in their
inward they shall curse, Selah. 6 Surely for God my soul : sīlent, for from him
my expectation. 7 Surely he my rock and my salvation ; my exultation I shall
not move. 8 Upon God my salvation and my glory, the rock of my strength and
my hope in God. 9 Hope in him in every time : O people : pour out for his face,
your heart, God a refuge for us, Selah. 10 Even vanity the sons of Adam, a lie
the sons of man, in the–weighing they have ăscended, they before vanity toge-
ther ; 11 you shall not trust in calumny and rapine, you shall not be–vain, for if
substance has increased, you shall not plâce your heart. 12 Once God hath de-
clared, twice have I heard this, for strĕngth to God. 13 And for thee, O God,
mercy for thou wilt render for man, according–to his work.

PSALM LXIII.

1 A song for David, when–he wăs in the desert of Jehudah. 2 O God, my God thou,
I will seek thee early, my soul : has thirsted for thee, it has desired for thee, my flesh
in a land : of desert thīrsty, without waters. 3 Thus in holiness I have sēen thee,–
to sēe thy strength and thy glory. 4 For good thy mercy before–līfe, my līps ;
shall praise thee. 5 So I will bless thee in my–life ; in thy name I will līft my
hānds : 6 Thus fatness and marrow, my soul : shall be–satisfied, and lips ; of praises,
my mŏuth shall praìse. 7 Since I have remembered thee upon my bed, and in
the watches ; I will meditate on thee. 8 For thou hast bēen a strength for me,
and in the shāde of thy wings : I will rejoice. 9 My soul : has longed after thee,
in me thy right hand ; will support. 10 And they for desolation ; shall seek my
soul : they shall gô in the under parts of the earth : 11 They shall be–tòrn upon
the hands : of the sword, the pŏrtion ; of foxes shall be. 12 And the king shall
rejoice in God, every one shall himself rejoice who has been sworn in him, for
shall be–stopped the mŏuth of those–who speak a lie.

PSALM LXIV.

1 To the conqueror, a song for David. 2 Hear, O God, my voice, in my prâyer
from the fear of the enemy, kèep my–līfe. 3 Thou wilt hide me from the coun-
sel of the–wĭcked from the assembly ;–who work iniquity : 4 Who have sharpened
as a sword ; their tongue : they have stretched their ărrow a bitter word. 5 That
–they might hŭrt in–secret the pĕrfect, suddenly they shall shoot him and shall
not fear. 6 They shall strengthen

למו דבר רע יספרו לטמון מוקשים אמרו מי יראה־
7 למו׃ יחפשו־עולת תמנו חפש מחפש וקרב איש ולב
8 9 עמק׃ וירם אלהים חץ פתאם היו מכותם׃ ויכשילהו
י עלימו לשונם יתנודדו כל־ראה בם׃ וייראו כל־אדם
11 ויגידו פעל אלהים ומעשהו השכילו׃ ישמח צדיק

PSALMUS LXV. Hymnus Deo dictus ob nomen et cultum suum toto orbe propagatum, multiplicemque gratiam et beneficentiam suam, in omnibus mundi partibus, ostensam.

א ביהוה וחסה בו ויתהללו כל־ישרי־לב׃ סה למנצח
2 מזמור לדוד שיר׃ לך דמיה תהלה אלהים בציון ולך
3 4 ישלם־נדר׃ שמע תפלה עדיך כל־בשר יבאו׃ דברי
ה עונת גברו מני פשעינו אתה תכפרם׃ אשרי תבחר
ותקרב ישכן חצריך נשבעה בטוב ביתך קדש היכלך׃
6 נוראות בצדק תעננו אלהי ישענו מבטח כל־קצוי־ארץ
7 8 וים רחקים׃ מכין הרים בכחו נאזר בגבורה׃ משביח
9 שאון ימים שאון גליהם והמון לאמים׃ וייראו ישבי קצות
י מאותתיך מוצאי בקר וערב תרנין׃ פקדת הארץ
ותשקקה רבת תעשרנה פלג אלהים מלא מים תכין
11 דגנם כי־כן תכינה׃ תלמיה רוה נחת גדודה ברביבים
12 תמוגגנה צמחה תברך׃ עטרת שנת טובתך ומעגליך כ״א תמגגנה
13 ירעפון דשן׃ ירעפו נאות מדבר וגיל גבעות תחגרנה׃
14 לבשו כרים הצאן ועמקים יעטפו־בר יתרועעו אף־ישירו׃

PSALMUS LXVI. Universa terra Deum adorare et venerari jubetur, propter magnifica opera tum gratiæ, tum potentiæ, in eâ edita

א 2 סו למנצח שיר מזמור הריעו לאלהים כל־הארץ׃ זמרו
3 כבוד־שמו שימו כבוד תהלתו׃ אמרו לאלהים מה־
4 נורא מעשיך ברב עזך יכחשו לך איביך׃ כל־הארץ
ה ישתחוו לך ויזמרו־לך יזמרו שמך סלה׃ לכו וראו
6 מפעלות אלהים נורא עלילה על־בני אדם׃ הפך ים
7 ליבשה בנהר יעברו ברגל שם נשמחה בו׃ משל
בגבורתו עולם עיניו בגוים תצפינה הסוררים אל־ירומו
8 למו סלה׃ ברכו עמים אלהינו והשמיעו קול תהלתו׃
י 9 השם נפשנו בחיים ולא־נתן למוט רגלנו׃ כי־בחנתנו

כ״א הסררים ירומו קרי

for them, a word of êvil, they shall declare that–they may hide nêts, they have
said, who shall behold for us? 7 Iniquities; shall be–searched, they have finishēd
the scrutiny from searching, and the inward of man, and the heart deep.
8 God shall dart at them arrow suddenly, their strĭpes; have beēn. 9 And they
–shall cause them to stumble upon themselves, their tongue: all themselves
shall flee, seeing in them. 10 And all men shall fear, and–shall declare the
work of God, and his work, they–shall understand. 11 The just shall rejoice
in Jehovah, and they have hoped in him, and all themselves–upright of heart
shall glory.

PSALM LXV.

1 To the conqueror a Psalm for David a Sông. 2 For thee silence; prăise; O
God, in Zion and for thee, shall be–rendered the vow. 3 Hearing prăyer; to thee
all flesh shall côme. 4 Words of inĭquity have prevailed from me. Our transgres-
sions thou wilt expiate them. 5 O the-blessedness thou wilt chuse, and thou
wilt advance, he shall dwell in, thy courts: he has been satisfied with the good-
ness of thy house, of thy holy temple.—6 Dréaded in righteousness thou wilt ăn-
swer us, O God, of our salvation, the hope of all the ends of the earth: and of
the water–distant. 7 Strêngthening the mountains with his pôwer; he has been
girded with strength;—8 Restraining the sound of the waters, the sound of
their wāves, and the tŭmult of the people. 9 The inhabitants of the ends shall
fear, from thy signs: the–outgóing of the dawn and of the evening thou–wilt
make to rejoice. 10 Thou hast visited the earth: and thou wilt drênch it fūll, thou
wilt enrich it, the river of God, full of waters, thou wilt prêpare their corn, for
thus thou wilt prepare it. 11 Her ridges refreshed, thou hast dĕscended her
trench with showers, thou wilt soften it, the budding thou wilt bless. 12 Thou
hast crowned the yĕar; of thy goodness; and thy footpaths shall drop fatness
13 The păstures of the desert shall drop, and exûltation the hills; shall be–girded.
14 The pastures shall be–covered cattle: and the vallies shall be–overwhelmed corn,
they themselves shall shout even they–shall sîng.

PSALM LXVI.

1 To the conqueror, a Sông a Psalm–Prâise for God all the earth. 2 Sing the
glory of his name, têll the glory of his prăise; 3 Say to God how dréaded thy works,
in the greatness of thy strēngth thy enemies for thee shall be–denied. 4 All of the
earth: shall bĕnd themselves for thee, they shall praise for thee, they shall praise
thy name. Selah. 5 Cóme and bĕhold the works; of God, dreaded work; upon
the sons of Adam. 6 He hath turned the sea for dryness, in the river they shall
pass on foot: there we shall be–glad in him. 7 He has ruled in his strength; an
age, his eyes: shall lŏok upon the nations, the rebels–shall not be–exalted, for
them. Selah. 8 Bless, O ye people, our God, and–cause to hear the voice of his
prăise; 9 Who hath plâced our soul: in–life; and hath not granted–to move our
foot: 10 For thou hast proved us, O God,

אלהים צרפתנו כצרף־כסף׃ הבאתנו במצודה שמת 11
מועקה במתנינו׃ הרכבת אנוש לראשנו באנו באש 12
ובמים ותוציאנו לרויה׃ אבוא ביתך בעולות אשלם לך 13
נדרי׃ אשר־פצו שפתי ודבר־פי בצר־לי׃ עלות 14 טו
נ"א מיחים מחים* אעלה־לך עם־קטרת אילים אעשה בקר עם־
עתודים סלה׃ לכו־שמעו ואספרה כל־יראי אלהים 16
אשר עשה לנפשי׃ אליו פי־קראתי ורומם תחת 17
לשוני׃ און אם־ראיתי בלבי לא ישמע אדני׃ אכן 18 19
שמע אלהים הקשיב בקול תפלתי׃ ברוך אלהים כ
אשר לא־הסיר תפלתי וחסדו מאתי׃

סז

PSALMUS LXVII. Orat Deum, ut cæteris etiam gentibus salutem et cognitionem sui impertiatur, idque illum effecturum esse prædicit.

בנ"א נות למנצח בנגינת* מזמור שיר׃ אלהים יחננו 2 א
ויברכנו יאר פניו אתנו סלה׃ לדעת בארץ דרכך 3
בכל־גוים ישועתך׃ יודוך עמים אלהים יודוך עמים 4
כלם׃ ישמחו וירננו לאמים כי־תשפט עמים מישר ה
ולאמים בארץ תנחם סלה׃ יודוך עמים אלהים 6
יודוך עמים כלם׃ ארץ נתנה יבולה יברכנו אלהים 7
אלהינו׃ יברכנו אלהים וייראו אותו כל־אפסי־ארץ׃ 8

סח

PSALMUS LXVIII. Inducuntur fideles, verbis magnificentissimis, prædicantes potentiam et benignitatem Dei tum olim exhibitam in populo suo, tum imprimis in erectione Regni sui inter medios hostes eorumque profligatione.

למנצח לדוד מזמור שיר׃ יקום 2 א
אלהים יפוצו אויביו וינוסו משנאיו מפניו׃ כהנדף 3
עשן תנדף כהמס דונג מפני־אש יאבדו רשעים מפני
אלהים׃ וצדיקים ישמחו יעלצו לפני אלהים וישישו 4
בשמחה׃ שירו לאלהים זמרו שמו סלו לרכב ה
בערבות ביה שמו ועלזו לפניו׃ אבי יתומים ודין 6
אלמנות אלהים במעון קדשו׃ אלהים מושיב יחידים 7
ביתה מוציא אסירים בכושרות אך־סוררים שכנו
צחיחה׃ אלהים בצאתך לפני עמך בצעדך בישימון 8
סלה׃ ארץ רעשה אף־שמים נטפו מפני אלהים זה 9
סיני מפני אלהים אלהי ישראל׃ גשם נדבות תניף י

[10] O God, thou hast tried us as silver is tried. [11] Thou–hast brôught us into the
net; thou hast placed pressure; on our loins. [12] Thou–hast caused man to ride
over our head, we have come into fire: and–water, thou–wilt lĕad us for a re-
freshed. [13] I will enter thy house with whole burnt offerings; I shall render to
thee my vows. [14] Which my lĭps; have dĕclared and my mŏuth has spoken in
dĭfficulty for me. [15] Whole burnt offerings; of–fât I will offer for thee, with the
perfume; of rams, I will make oxen with he goats, Selah. [16] Cóme, hear, and I
will tell all–who fear God, what he hath done for my soul: [17] To him, my mouth
I have cried, and he has been–exalted with my tongue: [18] Iniquity if I have rĕ-
garded in my heart, the Lord will not hear. [19] But God has heard me, he–has at-
tended to the voice of my prāyer; [20] Blessed God who–hath not tûrned aside my
prayer; and his mercy from me.

PSALM LXVII.

[1] To the conqueror, on Neginoth; a psalm a sông. [2] God will pīty us, and
bless us, and will ênlighten his făce, for us, Selah. [3] That–they may knów in the
earth: thy way: in all the nations thy salvation. [4] The people: shall prăise thee,
O God, all the people: shall praise thee. [5] They shall be–glad, and the nations
shall shōut, for thou wilt judge the people: in righteousness and the nations in the
earth: thou wilt lĕad them, Selah. [6] The people: shall praīse thee, O God, all
the people: shall praise thee. [7] The earth: shall give her fruit, God shall bless
us, our God. [8] God shall bless us, and shall fear him all the ends of the earth:

PSALM LXVIII.

[1] To the conqueror, for David, a psalm a sông. [2] God will arise, and shall be-
scattered his enemies, and his haters shall flee from his făce. [3] As smoke–has been
–driven, thou wilt drive, as wax–has mēlted from the făce of fire: the–wicked
shall perish from the făce of God. [4] And the–jūst shall rêjoice, they shall be–glad
for the făce of God, and they–shall exûlt with joy.–[5] Gîve praise for God, praise
his name, ēxalt him that–rides in the–darkness; in Jah his name, and exult for his
făce. [6] A father of the–fatherless, and the jûdge of the–widow; God in his dwell-
ing of holiness. [7] God–making to dwéll darlings in house,–leading out the-
boūnd in–prosperity; even rebels have possessed dryness. [8] O God, when–thou
hast góne forth, for the făce of thy people: when–thou walkest through the de-
sert, Selah. [9] The earth: has trembled, even the heavens have dropped from the
făce of God, this Sinai from the făce of God, the God of Israel. [10] Rain of–libe-
rality; thou wilt sprĭnkle,

11 אלהים נחלתך ונלאה אתה כוננתה : חיתך ישבו־בה
12 תכין בטובתך לעני אלהים : אדני יתן־אמר המבשרות
13 צבא רב : מלכי צבאות ידדון ידדון ונות בית תחלק
14 שלל : אם־תשכבון בין שפתים כנפי יונה נחפה
טו בכסף ואברותיה בירקרק חרוץ : בפרש שדי מלכים
16 בה תשלג בצלמון : הר־אלהים הר־בשן הר גבננים
17 הר־בשן : למה תרצדון הרים גבננים ההר חמד
18 אלהים לשבתו אף־יהוה ישכן לנצח : רכב אלהים
כ״א רבות״ 19 רבתים* אלפי שנאן אדני בם סיני בקדש : עלית
למרום שבית שבי לקחת מתנות באדם ואף סוררים
כ לשכן יה אלהים : ברוך אדני יום יום יעמס־לנו האל
21 ישועתנו סלה : האל לנו אל למושעות וליהוה אדני
22 למות תוצאות : אך־אלהים ימחץ ראש איביו קדקד
23 שער מתהלך באשמיו : אמר אדני מבשן אשיב אשיב
24 ממצלות ים : למען תמחץ רגלך בדם לשון כלביך
כה מאיבים מנהו : ראו הליכותיך אלהים הליכות אלי
26 מלכי בקדש : קדמו שרים אחר נגנים בתוך עלמות
27 תופפות : במקהלות ברכו אלהים אדני ממקור
28 ישראל : שם בנימן צעיר רדם שרי יהודה רגמתם שרי
29 זבלון שרי נפתלי : צוה אלהיך עזך עוזה אלהים זו
ל פעלת לנו : מהיכלך על־ירושלם לך יובילו מלכים שי :
31 גער חית קנה עדת אבירים בעגלי עמים מתרפס
32 ברצי־כסף בזר עמים קרבות יחפצו : יאתיו חשמנים
33 מני מצרים כוש תריץ ידיו לאלהים : ממלכות הארץ
34 שירו לאלהים זמרו אדני סלה : לרכב בשמי שמי־קדם
לה הן יתן בקולו קול עז : תנו עז לאלהים על־ישראל
36 גאותו ועזו בשחקים : נורא אלהים ממקדשיך אל
ישראל הוא נתן עז ותעצמות לעם ברוך אלהים :

O God, thy heritage ; and wearied ; thou hast establĭshed it. 11 Thy cŏngrega-
tion ; has dwelt in it, thou hast prepared of thy goodness ; for the pŏor, O God.
12 The Lord shall give the word of declarers ; the army grēat. 13 Kings of armies
shall wànder, they shall wander and the female ; of the house will divide the
spoil. 14 Though ye shall sleep among pots, as the wings : of a dove ; covered
with silver, and her wings ; with yellow gold. 15 When–the omnipotent se-
parated kings in her, snow in Salmŏn, 16 The hill of God the hill of Bashan,
a mountain of mountains the hill of Bashan. 17 For why do ye leap, O ye moun-
tains of mountains ? God hath desired this mountain–to póssess it, even Jehovah
will dwell in it for an age. 18 The chariot of the Lord–many thousands : rĕpeat-
ed, God among them, Sinai in holiness. 19 Thou hast ăscended on high, thou hast
taken căptive căptivity, thou hast received gĭfts for Adam, and even rebels, that–
thou might dwell ; Jah God. 20 Blessed Lord, day, day, he shall load for us, God
our salvation ; Selah. 21 That God for us God, for–sálvation ; and for Jehovah the
Lord for death the–góing forth ; 22 Even God will wound the head of his ene-
mies, the vortex of the hair of walking himself in his–guilt. 23 The Lord hath
said from Bashan, I will brĭng back, I will brĭng back, from the dĕpths ; of the
sea. 24 For the sake thou wilt dip thy foot : in the blood and the tongue : of thy
dogs, from enemies and from him. 25 They have bĕheld thy goings, O God, the
goings of my God, my King in holiness. 26 The sĭngers preceded, then the
strikers on instruments ; in the middle, young women ; of timbrels. 27 In the as-
semblies ; bless Jehovah, the Lord from the fountain of Israel. 28 There little
Benjamin has dĭrected them, the princes of Judah, their assembly ; the princes of
Zebulun, the princes of Naphthali : 29 Thy God has commanded thy strĕngth,
strĕngthen, O God, what thou hast wrought for us. 30 From thy temple at Je-
rusalem for thee, kings–have brought gifts. 31 Blame the ăssembly ; of the cane,
the cóngregation ; of bulls with the calves of the people : every one has subjected
himself, with pĭeces of silver, disperse the people : they will desire wars. 32 The
lords shall cŏme from Egypt, Ethiopia will strĕtch out her hands : for God.
33 Ye kingdoms of the earth :–sĭng for God, praise the Lord, Selah. 34 That–he
may ride upon the heavens of heavens of old, lo, he shall gĭve with a voice, a
voice of strĕngth. 35 Give strength for God, upon Israel, his–măgnificence ; and
his strength in the heavens. 36 Dréaded God, from thy holiness, the God of
Israel, he has given strength and–fortitude for the people : Blessed God.

PSALMUS LXIX. Propheta magnum illum Dei SERVUM iterum introducit, ejusque dolores et passiones enarrat; tandem liberationem, atque superatâ Mundi potentiâ Zionis restitutionem vaticinatur.

סט למנצח על־שושנים לדוד׃ הושיעני א 2
אלהים כי באו מים עד־נפש׃ טבעתי ביון מצולה 3
ואין מעמד באתי במעמקי־מים ושבלת שטפתני׃
יגעתי בקראי נחר גרוני כלו עיני מיחל לאלהי׃ רבו 4 ה
משערות ראשי שנאי חנם עצמו מצמיתי איבי שקר
אשר לא־גזלתי אז אשיב׃ אלהים אתה ידעת לאולתי 6
ואשמותי ממך לא־נכחדו׃ אל־יבשו בי קויך אדני 7
יהוה צבאות אל־יכלמו בי מבקשיך אלהי ישראל׃
כי־עליך נשאתי חרפה כסתה כלמה פני׃ מוזר הייתי 8 9
לאחי ונכרי לבני אמי׃ כי־קנאת ביתך אכלתני י
וחרפות חורפיך נפלו עלי׃ ואבכה בצום נפשי ותהי 11
לחרפות לי׃ ואתנה לבושי שק ואהי להם למשל׃ 12
ישיחו בי ישבי שער ונגינות שותי שכר׃ ואני תפלתי־ 13 14
לך יהוה עת רצון אלהים ברב־חסדך ענני באמת
ישעך׃ הצילני מטיט ואל־אטבעה אנצלה משנאי טו
וממעמקי־מים׃ אל־תשטפני שבלת מים ואל־ 16
תבלעני מצולה ואל־תאטר־עלי באר פיה׃ ענני יהוה 17
כי־טוב חסדך כרב רחמיך פנה אלי׃ ואל־תסתר 18
פניך מעבדך כי־צר־לי מהר ענני׃ קרבה אל־נפשי 19
גאלה למען איבי פדני׃ אתה ידעת חרפתי ובשתי כ
וכלמתי נגדך כל־צוררי׃ חרפה שברה לבי ואנושה 21
ואקוה לנוד ואין ולמנחמים ולא מצאתי׃ ויתנו בברותי 22
ראש ולצמאי ישקוני חמץ׃ יהי־שלחנם לפניהם לפח 23
ולשלומים למוקש׃ תחשכנה עיניהם מראות 24
ומתניהם תמיד המעד׃ שפך־עליהם זעמך וחרון אפך כה
ישיגם׃ תהי־טירתם נשמה באהליהם אל־יהי ישב׃ 26
כי־אתה אשר־הכית רדפו ואל־מכאוב חלליך יספרו׃ 27
תנה־עון על־עונם ואל־יבאו בצדקתך׃ ימחו מספר 28 29

PSALM LXIX.

To the conqueror, upon Sosanim, for David. 2–Sáve me, O God, for the
waters have êntered my soul : 3 I have sunk in mire of an abyss, and not–stand-
ing, I have come into the deeps of waters, and the billow ; has inundated me ;
4 I have been–weary with my crying, drĭed my throat, mine eyes : have faĭled–
hoping for my God. 5 They have been–mŭltiplied before the hairs : of my head
–who hate for nōught, they have strengthened, my enemies–spoiling me, for
nought, what I have not taken, then I–shall rêturn. 6 O God, thou hast known
my foolishness ; and my faults ; from thee have not been concealed ; 7 They shall
not be–âshamed in me, ĕxpecting thee, O Lord, Jehovah of armies, they shall not
be–ashamed in me–who–seek thee, O God of Israel. 8 For on account–of thee
I have borne reproach ; the confusion ; of my face has cŏvered. 9 I have been a
strânger for my brethren, and the sons of my mother ;–strange. 10 For the zeal ;
of thy house has consumed me, and the reproaches ; of those–who reproach thee
have fallen upon me. 11 And I shall weep in fasting, my soul : and will bĕ for
reproaches ; to me. 12 And I shall plàce for my garment sackcloth, and I shall
be for them for a proverb. 13 They–shall spêak against me–who sit in the gate,
and the songs ; of the drŭnkards, Sechar. 14 And I my prăyer ; for thee, O Jeho-
vah, a time : of gŏod-will, O God, in the multitude of mercies, hĕar me in the
truth ; of thy salvation.–15 Save me from the clay, and I shall not sink, I shall be
–rescued from those–who hate me, and from the depths of waters. 16 The flow-
ing ; of waters shall not inundate me, and the deep ; will not swallow me, and
the well will not close upon me its mŏuth. 17 Answĕr me, O Jehovah, for good
thy mercy, according–to the mŭltitude of thy mercies look upon me. 18 And
thou wilt not hide thy face from thy servant, because dĭfficulty for me, hasten,
hear me. 19 Approach to my soul : redeem it for the sake–of my enemies, redĕem
me. 20 Thou hast known my reproach ; and my shâme ; and my disgrace, thy
presence all my enemies. 21 Reproach ; hath worn my heart, and I have been–
miserable, and I shall wait that–I might be consoled, and not, and for soothers,
and not–finding me. 22 And they shall give in my foŏd ; poison, and for my
thirst they shall bĕar for me vinegar. 23 Bĕ their table for their face for a snâre,
and for–peace, for a stumbling-blóck. 24 Thou wilt darken their eyes : from–
sĭght, and their loins always–make to fall. 25 Pour upon them thy wrath, and
the fŭry of thy anger–shall sèize them. 26 Their palace ; shall be dēsolated ; in
their tabernacle shall not be inhabiting. 27 For whom thou hast strùck they have
persecuted, and to the grief of thy wounds they shall tell. 28 Thou wilt gìve ĭni-
quity upon their ĭniquity, and they shall not enter in thy rìghteousness ; 29 They
shall be–blŏtted from the book

ל חיים ועם צדיקים אל־יכתבו׃ ואני עני וכואב ישועתך
31 אלהים תשגבני׃ אהללה שם־אלהים בשיר ואגדלנו
32 בתודה׃ ותיטב ליהוה משור פר מקרן מפריס׃
33 34 ראו ענוים ישמחו דרשי אלהים ויחי לבבכם׃ כי־
שמע אל־אביונים יהוה ואת־אסיריו לא בזה׃
36 לה יהללוהו שמים וארץ ימים וכל־רמש בם׃ כי
אלהים יושיע ציון ויבנה ערי יהודה וישבו שם וירשוה׃
37 וזרע עבדיו ינחלוה ואהבי שמו ישכנו־בה׃

PSALMUS LXX. Oratio Davidis ac fidelium quorumcunque, opem Dei exposcentium.

ע

2 א למנצח לדוד להזכיר׃ אלהים
3 להצילני יהוה לעזרתי חושה׃ יבשו ויחפרו מבקשי
4 נפשי יסגו אחור ויכלמו חפצי רעתי׃ ישובו על־
ה עקב בשתם האמרים האח האח׃ ישישו
וישמחו בך כל־מבקשיך ויאמרו תמיד יגדל
6 אלהים אהבי ישועתך׃ ואני עני ואביון אלהים חושה־
לי עזרי ומפלטי אתה יהוה אל־תאחר׃

PSALMUS LXXI. David orat, ut Deus sibi ope et gratiâ suâ adsit in senectute: ejusque misericordiam erga sese prædicat.

עא

2 א בך־יהוה חסיתי אל־אבושה לעולם׃ בצדקתך
3 תצילני ותפלטני הטה־אלי אזנך והושיעני׃ היה לי
לצור מעון לבוא תמיד צוית להושיעני כי־סלעי
4 ומצודתי אתה׃ אלהי פלטני מיד רשע מכף מעול
ה וחומץ׃ כי־אתה תקותי אדני יהוה מבטחי מנעורי׃
6 עליך נסמכתי מבטן ממעי אמי אתה גוזי בך תהלתי
7 8 תמיד׃ כמופת הייתי לרבים ואתה מחסי־עז׃ ימלא
9 פי תהלתך כל־היום תפארתך׃ אל־תשליכני לעת
י זקנה ככלות כחי אל־תעזבני׃ כי־אמרו אויבי לי
11 ושמרי נפשי נועצו יחדו׃ לאמר אלהים עזבו רדפו
12 ותפשוהו כי־אין מציל׃ אלהים אל־תרחק ממני אלהי
13 לעזרתי חישה׃ יבשו יכלו שטני נפשי יעטו חרפה
14 וכלמה מבקשי רעתי׃ ואני תמיד איחל והוספתי על־

חושה קרי

of–life ; and with the–just they shall not be–written. 30 And I humble and
grieving, thy salvation ; O God, will exalt me. 31 I will praise the name of God
with a sông, and I will magnify it with práise ; 32 And will be better for Jeho-
vah before an ox, a calf having horn : having hoofs ; 33 The–humble have sēen
and shall rejoice–who seek God, and your heart shall līve. 34 For Jehovah has
listened to the–nēedy, and his–bound he has not despised. 35 Shall praise him
the heavens and the earth : the seas and all creeping in them. 36 For God–will
sáve Zion, and will build the cities ; of Judah, and they will dwell there and will
possess it. 37 And the seed of thy servants shall inherit it, and they–who love
thy name shall dwell in it.

PSALM LXX.

1 To the conqueror, for David, that–he might remember. 2 God that–he may
rèscue me, Jehovah to my assistance ; hasten. 3 They shall be–âshamed and shall
blush–who seek my soul : they shall tûrn backwards, they shall be–confounded–
who desire my hûrt ; 4 They shall be–turned for a reward of their shâme ; who–
say–well, well. 5 They–shall be–glâd, and they shall rejoice in thee–who–seek
thee, and they shall say always, the Lord shall be–magnified,–who love thy sal-
vation ; 6 And I hŭmble and needy, O God, hasten for me, my help and my
deliverer, thou, O Jehovah, wilt not delay.

PSALM LXXI.

1 In thee, O Jehovah, I have trusted,I shall not be–ashamed for an age. 2 In
thy righteousness ; thou–wilt rèscue me, and wilt deliver me, incline to me thine
ear ; and–sáve me. 3 Be for me for a rock of dwelling–to enter daily, thou hast
cômmanded–to–save me, because my rock and my fortress ; thou. 4 O God,
rescue me from the hand : of the wicked, from the hand : of the perverse and
violent. 5 For thou my hōpe, O God, Jehovah, my trust from my youth. 6 Upon
thee I have been supported from the womb ; from bŏwels of my mother
thou my taker, in thee my praise ; cōntinually. 7 As a wonder I have bēen for
many, and thou my hělp strōng. 8 My mouth shall be–full of thy prāise ; all
the day thy glory ; 9 Thou–wilt not cast me off, for the time of old age, as my
strêngth has fāiled, thou wilt not leave me. 10 For my enemies have spoken
against me, and–who observe my soul : they have been cóunselled together.–11 To
say, God hath forsaken him, pursue and seize him, for none–dèlivering. 12 O
God, thou wilt not be–far from me, my God, for my help ;–hâsten. 13 They shall
be–âshamed, the adversaries of my soul : shall perish, they shall be–cŏvered dis-
grace ; and shame ;–who seek my hûrt ; 14 And I always will hope, and I–will
ádd upon

כל־תהלתך׃ פי יספר צדקתך כל־היום תשועתך טו
כי לא ידעתי ספרות׃ אבוא בגברות אדני יהוה אזכיר 16
צדקתך לבדך׃ אלהים למדתני מנעורי ועד־הנה אגיד 17
נפלאותיך׃ וגם עד־זקנה ושיבה אלהים אל־תעזבני 18
עד־אגיד זרועך לדור לכל־יבוא גבורתך׃ וצדקתך 19
אלהים עד־מרום אשר־עשית גדלות אלהים מי כמוך׃
הראיתני קרי
אשר הראיתנו צרות רבות ורעות תשוב תחיינו כ
תחייני קרי תעלני קרי
ומתהומות הארץ תשוב תעלנו׃ תרב גדלתי ותסב 21
תנחמני׃ גם־אני אודך בכלי־נבל אמתך אלהי 22
אזמרה לך בכנור קדוש ישראל׃ תרננה שפתי כי 23
אזמרה־לך ונפשי אשר פדית׃ גם־לשוני כל־היום 24
תהגה צדקתך כי־בשו כי־חפרו מבקשי רעתי׃

PSALMUS *LXXII.* Describit magnitudinem, justitiam, et felicitatem Regni Messiæ, veri Salomonis: ejusque adventum et prosperos successus intimis desideriis expetit.

עב
לשלמה אלהים משפטיך למלך תן א
וצדקתך לבן־מלך׃ ידין עמך בצדק ועניך במשפט׃ 2
ישאו הרים שלום לעם וגבעות בצדקה׃ ישפט עניי־עם 4 3
יושיע לבני אביון וידכא עושק׃ ייראוך עם־שמש ולפני ה
ירח דור דורים׃ ירד כמטר על־גז כרביבים זרזיף 6
ארץ׃ יפרח־בימיו צדיק ורב שלום עד־בלי ירח׃ וירד 8 7
מים עד־ים ומנהר עד־אפסי־ארץ׃ לפניו יכרעו ציים 9
ואיביו עפר ילחכו׃ מלכי תרשיש ואיים מנחה ישיבו י
מלכי שבא וסבא אשכר יקריבו׃ וישתחוו־לו כל־ 11
מלכים כל־גוים יעבדוהו׃ כי־יציל אביון משוע ועני 12
ואין־עזר לו׃ יחס על־דל ואביון ונפשות אביונים 13
יושיע׃ מתוך ומחמס יגאל נפשם וייקר דמם בעיניו׃ 14
ויחי ויתן־לו מזהב שבא ויתפלל בעדו תמיד כל־היום טו
יברכנהו׃ יהי פסת־בר בארץ בראש הרים ירעש 16
כלבנון פריו ויציצו מעיר כעשב הארץ׃ יהי שמו 17
ינין קרי
לעולם לפני־שמש ינון שמו ויתברכו־בו כל־גוים

all thy prāise ; 15 My mŏuth shall declare thy righteousness ; all the day, thy sál-
vation ; for I have not known the numbers ; 16 I will enter in the–strength ; of
the Lord Jehovah, I–will record thy righteousness ; for alōne. 17 O God, thou
hast taught me from my youth, and time, lo, I–shall ànnounce thy wonders ;
18 And even to old age ; and hôariness ; O God, thou wilt not forsake me, time I–
shall declare thine arm ; for the generation, for all they shall come thy strength ;
19 And thy righteousness ; O God, to high that thou hast măde–great ; God, who
as thou ? 20 Who–hast shŏwed me difficulties ; numerous ; and evils ; thou wilt
turn, thou wilt revive me, and from the abysses ; of the earth : thou wilt turn,
thou wilt răise me. 21 Thou wilt īncrease my greatness ; and thou wilt sūrround
me, thou wilt comfort me. 22 Even I will praise thee, by the instrument nebel,
thy truth ; my God I will sing to thee on the harp, Holy of Israel. 23 My lĭps ;
shall exult, for I shall sing for thee, and my soul : which thou hast rĕdeemed.
24 Even my tongue : all the day shall meditate thy righteousness : for they shall
be–ashamed, for they have been–confounded–who seek my hûrt ;

PSALM LXXII.

1 For Solomon, O God, thy judgments gìve for the king, and thy righteous-
ness ; for the son of the king. 2 He will jûdge thy people : in righteousness, and
thy–poor in judgment. 3 The mountains shall brìng peace for the people, and
the hills ; in righteousness. 4 He will judge the–pŏor of the people, he–will save
for the sons of the needy, and he will break the calumniator : 5 They shall fear
thee, with the sun and for the face of the moon, generation of generations. 6 He
shall descend as a shower upon the mown grass, as showers the watering of the
earth : 7 In his days the just shall flourish, and a mūltitude of peace, time moon
not. 8 And he shall rūle from sea to sea, and from the river to the ends of the
earth : 9 For his face the dwĕllers of the desert shall fall, and his enemies shall
lick the dust. 10 The kings of Tarshish and of the islands shall brīng a gift ;
the kings of Sheba and Seba–shall present an offering. 11 And all the kings shall
bĕnd themselves for him, all the nations shall serve him. 12 For he–shall dèliver
the nĕedy crying, and the poor, and no helper for him. 13 He shall spâre upon
the tĕnder and the needy, and the souls : of the–poor he–will save. 14 From guile
and from iniquity he shall redeem their soul : and shall be–precious their blood
in his eyes : 15 He shall lĭve, and thou wilt give for him from the gold of Sheba,
and he himself will entreat for him continually, all the day he will bless him.
16 Shall be a piece ; of corn in the earth : in the tops of the mountains, and his
frūit shall wave as Lebanon, and they–shall flourish from the city ; as the grass
of the earth : 17 His name shall be for an age for the face of the sun, his name
shall cȏntinue, and shall bless themselves in him, all nations

18 יאשרהו׃ ברוך יהוה אלהים אלהי ישראל עשה
19 נפלאות לבדו׃ וברוך שם כבודו לעולם וימלא כבודו
כ את־כל הארץ אמן ואמן׃ כלו תפלות דוד בן־ישי׃

ספר שלישי

PSALMUS LXXIII. Confirmantur fideles contra scandalum ac tentationes à prospero et florente impiorum statu in hac vita: atque beatitudo illorum, qui Deo indivulso nexu adhærent, asseritur.

עג

א מזמור לאסף אך
2 טוב לישראל אלהים לברי לבב׃ ואני כמעט נטוי (נטיו ק׳)
3 רגלי כאין שפכה אשרי׃ כי קנאתי בהוללים שלום (שפכו ק׳)
4 רשעים אראה׃ כי אין חרצבות למותם ובריא אולם׃
6 ה בעמל אנוש אינמו ועם־אדם לא ינגעו׃ לכן ענקתמו
7 גאוה יעטף־שית חמס למו׃ יצא מחלב עינמו עברו (כ״א עינימו)
8 משכיות לבב׃ ימיקו וידברו ברע עשק ממרום
9 ידברו׃ שתו בשמים פיהם ולשונם תהלך בארץ׃
11 י לכן ישיב עמו הלם ומי מלא ימצו למו׃ ואמרו איכה (ישוב ק׳)
12 ידע־אל ויש דעה בעליון׃ הנה־אלה רשעים ושלוי
13 עולם השגו־חיל׃ אך־ריק זכיתי לבבי וארחץ בנקיון
טו 14 כפי׃ ואהי נגוע כל־היום ותוכחתי לבקרים׃ אם־
16 אמרתי אספרה כמו הנה דור בניך בגדתי׃ ואחשבה
17 לדעת זאת עמל הוא בעיני׃ עד־אבוא אל־מקדשי־ (הוא קרי)
18 אל אבינה לאחריתם׃ אך בחלקות תשית למו
19 הפלתם למשואות׃ איך היו לשמה כרגע ספו תמו
כ מן־בלהות׃ כחלום מהקיץ אדני בעיר צלמם תבזה׃
22 21 כי יתחמץ לבבי וכליותי אשתונן׃ ואני־בער ולא אדע
23 בהמות הייתי עמך׃ ואני תמיד עמך אחזת ביד ימיני׃
כה 24 בעצתך תנחני ואחר כבוד תקחני׃ מי־לי בשמים
26 ועמך לא־חפצתי בארץ׃ כלה שארי ולבבי צור־
27 לבבי וחלקי אלהים לעולם׃ כי־הנה רחקיך יאבדו
28 הצמתה כל־זונה ממך׃ ואני קרבת אלהים לי טוב
שתי באדני יהוה מחסי לספר כל־מלאכותיך׃

PSALMUS LXXIV. Gemit et de-

עד

א משכיל לאסף למה אלהים

shall bless him. 18 Blessed Jehovah the Lord God of Israel, for alone he has
done wonders ; 19 And blessed the name of his glory for an age, and the whole
earth : shall be–full of his glory, amen, and amen. 20 The prāyers ; of David
the son of Jesse have been–ēnded.

PSALM LXXIII.

1 A psalm for Asaph, truly God good for Israel, for the–clean of heart. 2 And
I as a little, my feet : have slĭpt, as nothing, my steps have been poured out.
3 For I have been–zealous for the–foolish ; the peace of the–wicked shall I see ?
4 For no chains ; for their death, and fat their strength. 5 In the labour of man
not they, and with Adam they shall not be–wounded. 6 For this pride ; has en-
compassed them, iniquity a gârment shall cover for them. 7 Their eye : from
fatness has gone out, the thŏughts ; of the heart have transgressed. 8 They–shall
câuse to fade, they shall speak calumny with the wicked, from on high they shall
speak. 9 They plâce in the heavens their mŏuth, and their tongue : shall walk in
the earth. 10 For this his people :–shall rêturn hither, and waters of plenty shall
be–squĕezed for them, 11 And they have said, how has God known ? and is know-
ledge ; in the Most Hĭgh ? 12 Lo, these–wicked and–secure an age, they–have
ĭncreased wealth. 13 Even vainly have I clĕansed my heart, and I shall wash in
ĭnnocency my hānds ; 14 And I shall be corrected every day, and my rébuke ;
for the–dawn. 15 If I have declared, I will reckon as, lo, the generation of thy
sons, I have violated. 16 And I shall think–to know this, labour has been in my
eyes : 17 Time I shall enter to the–sanctuary of God, I shall ûnderstand for their
–end ; 18 Even in slippery places ; thou wilt plâce for them, thou–hast made them
to fàll for desolations. 19 How they have been for dēsolation ; as quickly they
have faĭled, they have been–cōnsumed from terrors ; 20 As a dream from–which
he–has âwaked, O God, in the city ; their image thou wilt despise. 21 For my
heart shall grieve itself, and my rĕins ; themselves shall be–prĭcked. 22 And I
brutish, and I will not knów, beasts : I have been with thee. 23 And I always
with thee, thou wilt hold in hand : my right hand ; 24 With thy cóunsel ; thou
wilt lĕad me, and afterwards thy glory thou wilt take me. 25 Who for me in the
heavens, and with thee I have not desired in the earth : 26 My flesh and my heart
have failed, the strength of my heart, and my portion God for an age. 27 For, lo,
those–who forsake thee shall perish, thou–hast cut off, all whoring from thee.
28 And I access to God for me good, I have plâced in the Lord Jehovah my hŏpe
–to declare all thy works ;

PSALM LXXIV.

1 Understanding for Asaph, for why, O God,

plorat Vates hoc lugubri carmine incendium Templi, vastationem Urbis Sanctæ, divini cultus corruptionem, et de non unâ calamitate, non uno tempore, conqueritur.

זנחת לנצח יעשן אפך בצאן מרעיתך׃ זכר עדתך 2
קנית קדם גאלת שבט נחלתך הר־ציון זה
שכנת בו׃ הרימה פעמיך למשאות נצח כל־ 3
הרע אויב בקדש׃ שאגו צורריך בקרב מועדך 4
שמו אותתם אתות׃ יודע כמביא למעלה בסבך־ ה
עץ קרדמות׃ ועת פתוחיה יחד בכשיל וכילפות 6 ועתה קרי
יהלמון׃ שלחו באש מקדשך לארץ חללו משכן 7
שמך׃ אמרו בלבם נינם יחד שרפו כל־מועדי־אל 8
בארץ׃ אתותינו לא־ראינו אין־עוד נביא ולא־אתנו 9
יודע עד־מה׃ עד־מתי אלהים יחרף צר ינאץ אויב י
שמך לנצח׃ למה תשיב ידך וימינך מקרב חוקך 11 חיקך קרי
כלה׃ ואלהים מלכי מקדם פעל ישועות בקרב 12
הארץ׃ אתה פוררת בעזך ים שברת ראשי תנינים 13
על־המים׃ אתה רצצת ראשי לויתן תתננו מאכל 14
לעם לציים׃ אתה בקעת מעין ונחל אתה הובשת טו
נהרות איתן׃ לך יום אף־לך לילה אתה הכינות 16
מאור ושמש׃ אתה הצבת כל־גבולות ארץ קיץ 17
וחרף אתה יצרתם׃ זכר־זאת אויב חרף יהוה ועם־ 18
נבל נאצו שמך׃ אל־תתן לחית נפש תורך חית 19
עניך אל־תשכח לנצח׃ הבט לברית כי־מלאו כ
מחשכי־ארץ נאות חמס׃ אל־ישב דך נכלם 21
עני ואביון יהללו שמך׃ קומה אלהים ריבה ריבך 22
זכר חרפתך מני־נבל כל־היום׃ אל־תשכח 23
קול צרריך שאון קמיך עולה תמיד׃

עה

PSALMUS LXXV.

Celebrant fideles æternum Dei Regnum, ejusque erectionem religiosè prædicant

למנצח אל־תשחת מזמור א
לאסף שיר׃ הודינו לך אלהים הודינו וקרוב שמך 2
ספרו נפלאותיך׃ כי אקח מועד אני מישרים אשפט׃ 3
נמגים־ארץ וכל־ישביה אנכי תכנתי עמודיה 4

hast thou repulsed for an age? thy fury will smoke against the cattle: of thy
păsture; 2 Remember thy cóngregation; thou hast possessed of old, thou hast
redeemed the rod: of thy heritage; that mount Zion thou hast dwelt in it.–
3 Ráise thy steps: for desolations; an age, all the wicked–has dône evil in holi-
ness. 4 Thy enemies have roared in the middle of thy ássembly, they have plâced
their banners: signs: 5 Knowing as–brînging for on high in the fold of the tree
axes. 6 And now its–carving together, with the pick-axe, and hammers; they
shall break. 7 They have planted with fire: thy sanctuary, for the earth: they
have polluted the tabernacle of thy name. 8 They have said their heart, we shall
opprĕss them at once, they have burned all the synâgogues of God, in the earth:
9 Our signs: we have not bĕheld, not yet a prophet, and not for us knowing time
what. 10 Time what, O God, the enemy shall reproach, will the enemy despise
thy name for an age? 11 For why–wilt thou tûrn thy hand: and thy right hand;
from the middle of thy bosom, restrain? 12 And God my King, from the begin-
ning he hath wrought–salvation; in the middle of the earth: 13 Thou hast broken
in thy strength the sea, thou hast broken the heads of the whales upon the wa-
ters. 14 Thou hast bruised the heads of leviathan, thou wilt give him food for
the people: for the dĕsert possessors. 15 Thou hast cut off the fountain and the
torrent, thou–hast dríed the strong rivers. 16 For thee the day, even for thee the
night, thou–hast prĕpared the light and the sun. 17 Thou–hast áppointed all the
bounds; of the earth: the sûmmer and the winter, thou hast formed them.
18 Remember this, the enemy has reproached Jehovah, and the people: vain has
despised thy name. 19 Thou wilt not give to the cŏngregation; the soul: of thy
dove, the congregation; of thy–pŏor, thou wilt not forget for an age.–20 Have
rèspect to the covenant; for the dark places of the earth: have been–full of the
hâbitations; of iniquity. 21 The wōrn ashamed shall not return, the humble and
the needy shall praise thy name. 22 Rise, O God, côntend for thy câuse, remem-
ber thy reproach; from the foolish every day. 23 Thou wilt not forget the voice
of thy enemies, the sound of those–who rîse against thee, it always has ascended.

PSALM LXXV.

1 To the conqueror, thou wilt not destroy, a psalm for Asaph, sông. 2 We–
have práised for thee, O God, we have práised, and near thy name have declared
thy wonders; 3 For I shall receive the ássembly, I uprightly shall judge. 4 Mêlted
the earth: and all its inhabitants, I will sŭpport its pillars,

deinde ad superbos impiosque in terra homines sermonem convertunt.

ה סלה׃ אמרתי להוללים אל־תהלו ולרשעים אל־תרימו
6 קרן׃ אל־תרימו למרום קרנכם תדברו בצואר עתק׃
7 8 כי לא ממוצא וממערב ולא ממדבר הרים׃ כי־אלהים
9 שפט זה ישפיל וזה ירים׃ כי כוס ביד־יהוה ויין חמר
מלא מסך ויגר מזה אך־שמריה ימצו ישתו כל
י רשעי־ארץ׃ ואני אגיד לעלם אזמרה לאלהי יעקב׃
11 וכל־קרני רשעים אגדע תרוממנה קרנות צדיק׃

PSALMUS LXXVI. Majestas Dei et præsens auxilium erga suos celebratur, ac extollitur.

עו

א למנצח בנגינת מזמור לאסף שיר׃
2 3 נודע ביהודה אלהים בישראל גדול שמו׃ ויהי בשלם
4 *סכו ומעונתו בציון׃ שמה שבר רשפי־קשת מגן כ"א סוכו
ה וחרב ומלחמה סלה׃ נאור אתה אדיר מהררי־טרף׃
6 אשתוללו אבירי לב נמו שנתם ולא־מצאו כל־אנשי־
7 חיל ידיהם׃ מגערתך אלהי יעקב נרדם ורכב וסוס׃
8 9 אתה נורא אתה ומי־יעמד לפניך מאז אפך׃ משמים
י השמעת דין ארץ יראה ושקטה׃ בקום־למשפט
11 אלהים להושיע כל־ענוי־ארץ סלה׃ כי־חמת אדם
12 תודך שארית חמת תחגר׃ נדרו ושלמו ליהוה
13 אלהיכם כל־סביביו יובילו שי למורא׃ יבצר רוח
נגידים נורא למלכי־ארץ׃

ידותון קרי

PSALMUS LXXVII. Gratiarum actio ob liberationem ex maximis angustiis.

עז

א 2 למנצח על־ידיתון לאסף מזמור׃ קולי אל־
3 אלהים ואצעקה קולי אל־אלהים והאזין אלי׃ ביום
צרתי אדני דרשתי ידי לילה נגרה ולא תפוג מאנה
4 הנחם נפשי׃ אזכרה אלהים ואהמיה אשיחה
ה ותתעטף רוחי סלה׃ אחזת שמרות עיני נפעמתי ולא
6 7 אדבר׃ חשבתי ימים מקדם שנות עולמים׃ אזכרה
נגינתי בלילה עם־לבבי אשיחה ויחפש רוחי׃
8 9 הלעולמים יזנח אדני ולא־יוסיף לרצות עוד׃ האפס
י לנצח חסדו גמר אמר לדר ודר׃ השכח חנות אל

Selah. 5 I have said to the foolish, you will not be–fōolish, and to the–wicked,
you–will not exâlt the horn: 6 You will not lĭft on high your horn: will you
speak with a hard neck? 7 Because not from the eást and from the west, and not
from the desert of the mountains. 8 For God the judge, he–shall humble one,
and one he–shall exâlt. 9 For a cup; in the hand; of Jehovah, and wine red, full
of mixture, and he–shall pòur from it even the dregs of it, they shall sŭck, and
all the–wicked of the earth shall drĭnk. 10 And I–shall dèclare for an age, I will
give praise, for the God of Jacob. 11 And all the horns: of the–wicked I will
break, the horns: of the just shall be–exalted.

PSALM LXXVI.

1 To the conqueror, upon Neginoth; a psalm for Asaph, a sông. 2 God known
in Judah, in Israel his name great. 3 And shall bĕ in Salem his tābernacle; and
his habitation; in Zion. 4 There he hath broken the arrows of the bow: the
shīeld, the sword; and the war; Selah. 5 Thou splendid, strong before moun-
tains of prey. 6 The–strong of heart shall spoil themselves, they have slêpt their
sléep; and all their men of strength have not found their hands: 7 From thy re-
buke; O God of Jacob, has been cast into a deep sleep, the chariot, and the horse.
8 Thou dréaded, thou, who shall stand for thy face, from this time thy anger, 9 From
the heavens thou–hast caused to hear jûdgment, the earth: shall fear, and has
been–quiet. 10 When–thou shalt rise for judgment, O God, that–thou–mayest
sáve all the–hŭmble of the earth: Selah. 11 For the wráth; of man shall práise
thee, the remainder of wrath; thou wilt restrain. 12 Vow and pay to Jehovah
your God, all–who–surround him, they–shall bring a gĭft for the dréaded. 13 He
shall cut off the spirit: of princes, dréaded by the kings of the earth:

PSALM LXXVII.

1 To the conqueror, upon Jeduthun for Asaph, a psalm. 2 My voice to God,
I shall cry, my voice to God, and he–has hearkened to me. 3 In the day of my
dîstress; the Lord I have sought my hand: night, has flowed, and will not be-
quiet, my soul: has refused the comfort. 4 I shall rêmember God, and will I be
–troubled? I–will spêak, and shall my spirit: overwhelm itself? Selah. 5 I have
kept the watchings; of my eyes: I have been amazed, and shall I not speak?
6 I have numbered the days from the beginning, the yĕars; of ages. 7 I will re-
member my song; in the night, with my heart I–shall meditate, and my spirit:
shall sêarch. 8 Shall the Lord reject me for ages? and he will not add, as yet
that–he might ăccept. 9 Has his mercy failed for an age? has the word failed
for gêneration and gêneration? 10 Has God forgotten to pīty?

אם־קפץ באף רחמיו סלה׃ ואמר חלותי היא שנות 11
אזכור קרי ימין עליון׃ אזכיר מעללי־יה כי־אזכרה מקדם 12
פלאך׃ והגיתי בכל־פעלך ובעלילותיך אשיחה׃ 13
אלהים בקדש דרכך מי־אל גדול כאלהים׃ אתה 14 טו
האל עשה פלא הודעת בעמים עזך׃ גאלת בזרוע 16
עמך בני־יעקב ויוסף סלה׃ ראוך מים אלהים ראוך 17
מים יחילו אף ירגזו תהמות׃ זרמו מים עבות קול 18
נתנו שחקים אף־חצציך יתהלכו׃ קול רעמך בגלגל 19
האירו ברקים תבל רגזה ותרעש הארץ׃ בים דרכך כ
ושביליך במים רבים ועקבותיך לא נודעו׃ נחית כצאן 21

PSALMUS LXXVIII. Multiplicia Dei beneficia erga gentem Hebræam enarrantur, monenturque ut Deo Salvatori suo obediant, eumque loquentem audiant, nec incredulitate, aliisque peccatis suis ipsum offendant, et pereant sicut patres ipsorum.

עמך ביד־משה ואהרן׃ עח משכיל לאסף א
האזינה עמי תורתי הטו אזנכם לאמרי־פי׃ אפתחה 2
במשל פי אביעה חידות מני־קדם׃ אשר שמענו 3
ונדעם ואבתינו ספרו־לנו׃ לא נכחד מבניהם לדור 4
אחרון מספרים תהלות יהוה ועזוזו ונפלאתיו אשר
עשה׃ ויקם עדות ביעקב ותורה שם בישראל ה
אשר צוה את־אבותינו להודיעם לבניהם׃ למען ידעו 6
דור אחרון בנים יולדו יקמו ויספרו לבניהם׃ וישימו 7
באלהים כסלם ולא ישכחו מעללי־אל ומצותיו ינצרו׃
ולא יהיו כאבותם דור סורר ומרה דור לא־הכין לבו 8
ולא־נאמנה את־אל רוחו׃ בני־אפרים נושקי רומי־ 9
קשת הפכו ביום קרב׃ לא שמרו ברית אלהים י
ובתורתו מאנו ללכת׃ וישכחו עלילותיו ונפלאותיו 11
אשר הראם׃ נגד אבותם עשה פלא בארץ מצרים 12
שדה־צען׃ בקע ים ויעבירם ויצב־מים כמו־נד׃ וינחם 13 14
בענן יומם וכל־הלילה באור אש׃ יבקע צרים במדבר טו
וישק כתהמות רבה׃ ויוצא נוזלים מסלע ויורד 16
כנהרות מים׃ ויוסיפו עוד לחטא־לו למרות עליון 17

if he has shut in anger his–mercy, Selah. [11] And I have said my–ĭnfirmity has
been, to chănge the right hand ; of the Most Hĭgh. [12] I–will remember the
works of Jah, for I will remember from the beginning thy marvellous. [13] And I
have mĕditated on all thy work, and concerning thy works ; I–shall spêak. [14] O
God, in holiness thy way : what god great as God. [15] Thou, O God, hast done
wonderful, thou–hast made knówn among the–people : thy strĕngth. [16] Thou
hast redeemed with the arm thy people, the sons of Jacob and of Joseph, Selah.
[17] The waters have sĕen thee, O God, the waters have sĕen thee, and they–shall
fêar even the abysses ; shall be–moved. [18] The clouds ; have swelled the waters,
the heavens have given a sound, even thy sharp stones shall themselves walk to
and fro, [19] The sound of thy thunder in rolling rolling, lightnings–have ênlight-
ened the world ; the earth : has moved, and will tremble. [20] In the sea thy way :
and thy paths in many waters, and thy footsteps have not been knówn. [21] Thou
hast lĕd as cattle : thy people : by the hand : of Moses and Aaron.

PSALM LXXVIII.

[1] Understanding for Asaph, O my people :–hearken to my láw ;–ĭncline your
ear ; to the words of my mŏuth. [2] I will open with a proverb my mouth, I–shall
speàk an–ênigma ; from the beginning. [3] Which we have heard and have knówn
them, and our fathers have told for us. [4] We shall not conceal from their sons for
the generation future–who–will declare the prăises ; of Jehovah and his strength
and his wonders ; which he hath accomplished. [5] And he shall êstablish testi-
mônies ; in Jacob and a láw ; he has placed in Israel which he has commanded
our fáthers, that–they–might shów them to their sons. [6] For the sake, the ge-
neration future to know, sons shall be–born, shall arise, and shall declare for their
sons. [7] And they–shall plâce in God their hope, and they shall not forget the
works of God, and his cŏmmands ; they shall keep. [8] And shall not be as their
fathers, a generation failing and rebellious, a generation hath not dĭrected its heart
and its spirit : hath not been established God. [9] The sons of Ephraim ârm–ed–
who êlevate the bow : have turned in the day of war : [10] They have not kept the
covenant ; of God and in his law ; they have refused–to wálk. [11] And they will
forget his works ; and the wonders ; which he–has shŏẃn them, [12] The presence
of their fathers he hath done wonders, in the land : of Egypt the field ; of Zoan.
[13] He hath divided the sea, and he–shall cause them to pass over, and he hath
màde the waters as an hêap. [14] And he shall lead them in a cloud daily, and all
the night in the light of fire : [15] He hath broken the rôcks in the desert, and he
shall drĭnk as the abysses ; full ; [16] And he shall bring streams from the rock, and
it shall descend as the rivers ; of waters. [17] Still they shall–ĭncrease–to sin against
him, that–they might prŏvoke the Most Hĭgh

18 בציה: וינסו־אל בלבבם לשאל־אכל לנפשם:
19 וידברו באלהים אמרו היוכל אל לערך שלחן
כ במדבר: הן הכה־צור ויזובו מים ונחלים ישטפו
21 הגם־לחם יוכל תת אם־יכין שאר לעמו: לכן שמע
יהוה ויתעבר ואש נשקה ביעקב וגם־אף עלה
22 בישראל: כי לא האמינו באלהים ולא בטחו בישועתו:
23 24 ויצו שחקים ממעל ודלתי שמים פתח: וימטר עליהם
כה מן לאכל ודגן־שמים נתן למו: לחם אבירים אכל איש
26 צידה שלח להם לשבע: יסע קדים בשמים וינהג בעזו
27 תימן: וימטר עליהם כעפר שאר וכחול ימים עוף
28 29 כנף: ויפל בקרב מחנהו סביב למשכנותיו: ויאכלו
ל וישבעו מאד ותאותם יבא להם: לא־זרו מתאותם
31 עוד אכלם בפיהם: ואף אלהים עלה בהם
32 ויהרג במשמניהם ובחורי ישראל הכריע: בכל־
33 זאת חטאו־עוד ולא האמינו בנפלאותיו: ויכל־בהבל
34 ימיהם ושנותם בבהלה: אם־הרגם ודרשוהו
לה ושבו ושחרו־אל: ויזכרו כי־אלהים צורם ואל עליון
36 גאלם: * ויפתוהו בפיהם ובלשונם יכזבו־לו: חצי הספר
37 38 ולבם לא־נכון עמו ולא נאמנו בבריתו: והוא
רחום יכפר עון ולא־ישחית והרבה להשיב אפו
39 ולא־יעיר כל־חמתו: ויזכר כי־בשר המה רוח הולך
מ ולא ישוב: כמה ימרוהו במדבר יעציבוהו בישימון:
41 42 וישובו וינסו אל וקדוש ישראל התוו: לא־זכרו את־
43 ידו יום אשר־פדם מני־צר: אשר־שם במצרים
44 אתותיו ומופתיו בשדה־צען: ויהפך לדם יאריהם
מה ונזליהם בל־ישתיון: ישלח בהם ערב ויאכלם
46 וצפרדע ותשחיתם: ויתן לחסיל יבולם ויגיעם
47 48 לארבה: יהרג בברד גפנם ושקמותם בחנמל: ויסגר

in the desert. 18 And they shall tĕmpt God in their heart,–to seek food for their
soul: 19 And they will speak against God, they have said–has God been–able–to pre-
pare a table in the desert? 20 Behold he–has strŭck the rock, and the waters shall
flow, and the torrents shall inundate, even has he been–able to givè bread? even shall
he prêpare flesh for his people? 21 For this Jehovah hath heard, and he himself
shall be–incensed, and fire: has been kĭndled; in Jacob, and even fury has as-
cended against Israel. 22 For they–have not believed in God, and they have
not trusted in his salvation; 23 And he shall cŏmmand the clouds from above,
and the gates; of the heavens he has opened. 24 And he shall rain upon them
manna–to eat, and the wheat of the heavens he hath given for them. 25 Man has
eaten the bread of the–strong, foôd he has sent for them–to fill. 26 He shall ràise
the east wind, in the heavens, and he shall bring in his strĕngth the south wind.
27 And he shall rain upon them, as the dust, flesh, and as the sand of the waters,
the fowl winged: 28 And it shall fàll in the middle of his camp the circuit of his
tabernacles. 29 And they shall eat and shall be–satisfied very much, and their dĕ-
sire; shall côme for them. 30 They have not been–êstranged from their desire
whilst their food in their mouth. 31 And the anger of God ascended upon them,
and he will slay among their fat ones, and the–chosen of Israel he–has bended
32 In all this they have sinned still, and have not believed his wonders; 33 And
he shall cŏnsume in vanity their days, and their years; in trouble. 34 Since he
has slain them, they have sought him and have rêturned, and have diligently
sought God. 35 And they shall remember, because God their Rock, and God the
Mŏst High their Redeemer. 36 And they shall flatter him with their mŏuth, and
with their tongue: they shall deceive him. 37 And their heart not right with
him, and they have not been established in his covenant; 38 And he merciful
shall forgive ĭniquity, and he shall not scatter them, and he–has mŭltiplied–to–
turn away his wrath, and he–will not râise all his ánger; 39 And he shall re-
member for flesh they a wind:–departing, and not returning. 40 Often they shall
provoke him in the desert, they–shall grieve him in the solitude. 41 And they
shall turn and shall tĕmpt God, and the Holy of Israel they–have lĭmited. 42 They
have not remembered his hand: the day which he has rĕdeemed from dĭfficulty.
43 Who has plâced in Egypt his signs: and his wónders in the field of Zoan.
44 And he shall turn for blood their rivers, and their waters they shall not drĭnk.
45 He shall send among them a swarm, and it shall eat them, the frog: and it
shall destroy them. 46 And he shall gìve for the worm their fruit, and their la-
bour for the locust; 47 And he shall waste with hail their vines; and their syca-
mores with the ice. 48 And he shall deliver,

לברד בעירם ומקניהם לרשפים׃ ישלח־בם חרון 49
אפו עברה וזעם וצרה משלחת מלאכי רעים׃ יפלס נ
נתיב לאפו לא־חשך ממות נפשם וחיתם לדבר
הסגיר׃ ויך כל־בכור במצרים ראשית אונים באהלי־ 51
חם׃ ויסע כצאן עמו וינהגם כעדר במדבר׃ וינחם 52 53
לבטח ולא פחדו ואת־אויביהם כסה הים׃ ויביאם 54
אל־גבול קדשו הר־זה קנתה ימינו׃ ויגרש נה
מפניהם גוים ויפילם בחבל נחלה וישכן באהליהם
שבטי ישראל׃ וינסו וימרו את־אלהים עליון 56
ועדותיו לא שמרו׃ ויסגו ויבגדו כאבותם 57
נהפכו כקשת רמיה׃ ויכעיסוהו בבמותם 58
ובפסיליהם יקניאוהו׃ שמע אלהים ויתעבר 59
וימאס מאד בישראל׃ ויטש משכן שלו אהל שכן ס
באדם׃ ויתן לשבי עזו ותפארתו ביד־צר׃ ויסגר 61 62
לחרב עמו ובנחלתו התעבר׃ בחוריו אכלה־אש 63
ובתולתיו לא הוללו׃ כהניו בחרב נפלו ואלמנתיו 64
לא תבכינה׃ ויקץ כישן אדני כגבור מתרונן מיין׃ סה
ויך צריו אחור חרפת עולם נתן למו׃ וימאס באהל 66 67
יוסף ובשבט אפרים לא בחר׃ ויבחר את־שבט יהודה 68
את־הר ציון אשר אהב׃ ויבן כמו־רמים מקדשו כארץ 69
יסדה לעולם׃ ויבחר בדוד עבדו ויקחהו ממכלאת ע
צאן׃ מאחר עלות הביאו לרעות ביעקב עמו ובישראל 71
נחלתו׃ וירעם כתם לבבו ובתבונות כפיו ינחם׃ 72

עט מזמור לאסף אלהים באו גוים בנחלתך א
טמאו את־היכל קדשך שמו את־ירושלם לעיים׃ נתנו 2
את־נבלת עבדיך מאכל לעוף השמים בשר חסידיך
לחיתו־ארץ׃ שפכו דמם כמים סביבות ירושלם 3
ואין קובר׃ היינו חרפה לשכנינו לעג וקלס 4

PSALMUS LXXIX. Psalmus propheticus, agens de excidio Hierosolymorum et Templi, deque fidelium gloria.

for the hail their cattle, and their pŏssessions for fiery darts. 49 He shall send
among them, the fŭry of his wrath, anger ; and indignation and dĭstress ;-send-
ing ; angels of-evil. 50 He shall weigh the path of his anger ; he shall not hinder
from death their soul : and their lĭfe ; to the plague he-has delivered. 51 And he
shall smite all the first-born, in Egypt, the-chief of the-strength in the dwellings
of Ham. 52 And his people shall dèpart as cattle : and he shall lead them as a
flock in the desert. 53 And he has placed them for safety, and they have not
feared, and the water has covered their enemies. 54 He-shall leâd them to the
bound of his sanctuary, the mountain which his right hand ; has ăcquired. 55 And
he will throw out, from their-făce the nations, and he-shall make them to fàll in
the line of their inheritance ; and he shall settle in their tabernacles the tribes : of
Israel. 56 And they shall tĕmpt and prŏvoke the God the Most Hĭgh, and his
têstimonies they have not kept. 57 And they shall rêcede and they shall lie as
their fathers, they have been turned as a bow : deceitful ; 58 And they-shall en-
rage him, with their altars ; and with their graven images, they-shall make him
to be jealous, 59 God has heard, and he himself shall be-angry exceedingly, and
he shall very much despise in Israel, 60 And he shall fòrsake the tabernacle of
Shiloh, the tent he had placed among men. 61 And he shall gìve for captivity his
strēngth and his glory ; in the hand : of the enemy. 62 And he will deliver for
the sword ; his people : and with his heritage ; he has himself been-very angry,
63 The fire : has consumed his young men, and his virgins ; have not been-prais-
ed. 64 His priests by the sword ; have fallen, and his widows ; will not wĕep.
65 And the Lord, as sleeping, has awakened as powerful himself shouting from
wine. 66 And he shall strìke his enemies backwards a disgrace ; perpetual he has
given for them, 67 And he shall despise the tent of Joseph, and in the tribe : of
Ephraim he hath not chosen. 68 And he shall chuse the tribe : of Judah the
mountain Zion which he h s desired. 69 And he shall bŭild as-h gh his sanctua-
ry, as the earth : he hath founde l it for an age. 70 And he shall select in David
his servant and shall take him from the fold ; of cattle : 71 From after the sûck-
lings ; he-shall leâd him,-to fĕed in Jacob his people : and in Israel his inhe-
ritance ; 72 And he shall feĕd them according-to the simplicity of his heart,
and in the-skill ; of his hānds ; he has led them.

PSALM LXXIX.

1 A psalm for Asaph, O God, the nations have côme into thy heritage ; they
have polluted the temple of thy holiness, they have plâced Jerusalem for heaps.
2 They have given the b dies ; of thy servants, meat for the bird of the heavens,
the flesh of thy-sanctified for the beasts ; of the earth : 3 They have poured out
their blood as waters, circuits ; of Jerusalem, and none burying. 4 We have
bĕen a reproach ; for our neighbours, a laughing and derision

ה לסביבותינו׃ עד־מה יהוה תאנף לנצח תבער כמו־
6 אש קנאתך׃ שפך חמתך אל־הגוים אשר לא־
7 ידעוך ועל־ממלכות אשר בשמך לא קראו׃ כי אכל
8 את־יעקב ואת־נוהו השמו׃ אל תזכר־לנו עונת
9 ראשנים מהר יקדמונו רחמיך כי דלונו מאד׃ עזרנו
אלהי ישענו על־דבר כבוד־שמך והצילנו וכפר על־
י חטאתינו למען שמך׃ למה יאמרו הגוים איה
אלהיהם יודע בגיים לעינינו נקמת דם־עבדיך השפוך׃
11 תבוא לפניך אנקת אסיר כגדל זרועך הותר בני
12 תמותה׃ והשב לשכנינו שבעתים אל־חיקם חרפתם
13 אשר חרפוך אדני׃ ואנחנו עמך וצאן מרעיתך נודה
לך לעולם לדור ודור* נספר תהלתך׃ פ

tione in salute et liberatione Domini.

עטי'' ודר

PSALMUS LXXX. Eleganti verborum imagine depingitur tum prosper et felix, tum adversus populi Dei status, et utrobique ipsorum desiderium erga Regnum Dei, ejusque gratiam deinceps manifestandam, exprimitur.

2 א למנצח אל־ששנים עדות לאסף מזמור׃ רעה
ישראל האזינה נהג כצאן יוסף ישב הכרבים
3 הופיעה׃ לפני אפרים ובנימן ומנשה עוררה את־
4 גבורתך ולכה לישעתה לנו׃ אלהים השיבנו והאר
ה פניך ונושעה׃ יהוה אלהים צבאות עד־מתי עשנת
6 בתפלת עמך׃ האכלתם לחם דמעה ותשקמו
7 בדמעות שליש׃ תשימנו מדון לשכנינו ואיבינו ילעגו־
8 למו׃ אלהים צבאות השיבנו והאר פניך ונושעה׃
י 9 גפן ממצרים תסיע תגרש גוים ותטעה׃ פנית לפניה
11 ותשרש שרשיה ותמלא־ארץ׃ כסו הרים צלה וענפיה
12 ארזי־אל׃ תשלח קציריה עד־ים ואל־נהר יונקותיה׃
14 13 למה פרצת גדריה וארוה כל־עברי דרך׃ יכרסמנה
טו חזיר מיער וזיז שדי ירענה׃ אלהים צבאות שוב נא
16 הבט משמים וראה ופקד גפן זאת׃ וכנה אשר־
17 נטעה ימינך ועל־בן אמצתה לך׃ שרפה באש
18 כסוחה מגערת פניך יאבדו׃ תהי־ידך על־איש ימינך

for our circuits; 5 How long, O Jehovah, wilt thou be angry for an age, as fire:
will thy zeal; burn? 6 Pour thy wrăth; upon the nations which have not known
thee, and upon the kingdoms; which on thy name have not called. 7 For they
have consumed Jacob, and his dwelling they–have dēsolated. 8 Thou wilt not
remember for us–former ĭniquities; hasten, thy mercies shall anticipate us, for we
have been,–pōor; very much. 9 Assist us, O God of our salvation, for the word
of the glory of thy name, and–rèscue us, and be–propitiatory to our sins; for the
sake–of thy name. 10 For why shall the nations say, where their God? he has
been known in the nations for our eyes: the vengeance; of the blood of thy ser-
vants which has been shed. 11 For thy face the groan; of the bound will enter,
according–to the greatness of thy arm;–léave the sons of death. 12 And–rêturn
for our neighbours sevenfold, to their bosom their reproach; which they have re-
proached thee, O Lord. 13 And we thy people: and the sheep: of thy păsture;
shall gíve praise for thee, for an age for generation and generation we shall re-
count thy prāise;

PSALM LXXX.

1 To the conqueror, upon Sosanim a têstimony; a song for Asaph. 2 O Pastor of
Israel,–listen, he has led as cattle: Joseph hast sitten the–cherubim–shíne. 3 For
the face of Ephraim and Benjamin and Manasseh, raise thy strength; and cóme–
to save for us. 4 O God,–tûrn us and–cause to shîne thy face, and we shall be
saved. 5 Jehovah, the God of armies, how long hast thou been–angry with the
prāyer; of thy people: 6 Thou–hast caused them to eat the bread of weeping; and
thou wilt wăter them with the tears; of measure. 7 Thou–wilt plâce us, a con-
tention for our neighbours, and our enemies shall scorn for us. 8 God of armies,
–turn us, and–cause thy face to shine upon us, and we shall be sáved. 9 A vine
from Egypt thou–wilt brìng, thou wilt eject the nations, and thou wilt plànt it.
10 Thou hast tŭrned about for the–face of it, and thou wilt root the roots of it, and it
shall fill the earth: 11 The mountains have been–cŏvered, its shāde; and its
branches the cedars of God. 12 He will send its branches to the sea, and to the
river his young twigs; 13 For why hast thou taken away her hedges, and all–
who pass the way: have plŭcked it? 14 The boar from the wood shall waste it,
and the wild beast of the fiĕld shall fĕed upon it. 15 God of armies, turn, I
pray,–lo̊ok from the heavens and see and visit this vine; 16 And the rôot;
which thy right hand; has planted, and to the root thou hast strengthened for
thee. 17 It has burned with fire: it has been–cut up from the reproach; of thy
face, they shall perish. 18 Thy hand: will bĕ upon the man of thy right hand;

על־בן־אדם אמצת לך׃ ולא־נסוג ממך תחיינו ובשמך 19
נקרא׃ יהוה אלהים צבאות השיבנו האר פניך כ
ונושעה׃

PSALMUS LXXXI. Memorat insignia Dei in populum Israeliticum beneficia; eumque ingratitudinis et duri cordis accusat.

פא למנצח על־הגתית לאסף׃ א
הרנינו לאלהים עוזנו הריעו לאלהי יעקב׃ שאו־זמרה 2 3
ותנו־תף כנור נעים עם־נבל׃ תקעו בחדש שופר 4
בכסה ליום חגנו׃ כי חק לישראל הוא משפט לאלהי ה
יעקב׃ עדות ביהוסף שמו בצאתו על־ארץ מצרים 6
שפת לא־ידעתי אשמע׃ הסירותי מסבל שכמו כפיו 7
מדוד תעברנה׃ בצרה קראת ואחלצך אענך 8
בסתר רעם אבחנך על־מי מריבה סלה׃ שמע עמי 9
ואעידה בך ישראל אם־תשמע־לי׃ לא־יהיה בך אל י
זר ולא תשתחוה לאל נכר׃ אנכי יהוה אלהיך 11
המעלך מארץ מצרים הרחב־פיך ואמלאהו׃ ולא־ 12
שמע עמי לקולי וישראל לא־אבה לי׃ ואשלחהו 13
בשרירות לבם ילכו במועצותיהם׃ לו עמי שמע לי 14
ישראל בדרכי יהלכו׃ כמעט אויביהם אכניע ועל־ טו
צריהם אשיב ידי׃ משנאי יהוה יכחשו־לו ויהי עתם 16
לעולם׃ ויאכילהו מחלב חטה ומצור דבש אשביעך׃ 17

PSALMUS LXXXII. Inducit Deum Judices Principesque populi sui acriter castigantem, eosque abrogandos, atque de medio amovendos vaticinatur.

פב מזמור לאסף אלהים נצב בעדת־אל א
בקרב אלהים ישפט׃ עד־מתי תשפטו־עול ופני 2
רשעים תשאו־סלה׃ שפטו־דל ויתום עני ורש הצדיקו׃ 3
פלטו־דל ואביון מיד רשעים הצילו׃ לא ידעו ולא־ 4 ה
יבינו בחשכה יתהלכו ימוטו כל־מוסדי ארץ׃ אני 6
אמרתי אלהים אתם ובני עליון כלכם׃ אכן כאדם 7
תמותון וכאחד השרים תפלו׃ קומה אלהים שפטה 8
הארץ כי־אתה תנחל בכל־הגוים׃

PSALMUS LXXXIII. Populus orat auxilium Dei contra gentes finiti-

פג שיר א
מזמור לאסף׃ אלהים אל־דמי־לך אל־תחרש ואל־ 2
תשקט אל׃ כי־הנה אויביך יהמיון ומשנאיך נשאו 3

upon the son of Adam thou hast strengthened for thee. 19 And we will not re-
cede from thee, thou wilt ĕnliven us, and on thy name we shall call. 20 Jehovah,
God of armies,–tûrn us,–make thy face to shîne, and we shall be–sáved.

PSALM LXXXI.

1 To the conqueror, upon Gittith ; for Asaph. 2–Shout for God our strĕngth,–
sound for the God of Jacob. 3 Tàke a song and gìve the tābret the harp plea-
sant with nebel. 4 Sound in the new moon the trumpet, in the appointed time,
for the day of our fĕstivity. 5 Because a stātute for Israel, a judgment for the
God of Jacob. 6 A têstimony ; in Joseph he has plâced it, when–he had départ-
ed from the land : of Egypt, a language : I have not known I shall hear. 7 I–
have broûght from the burden his shoulder, and his hānds ; from the kettle shall
pass. 8 In dîfficulty ; thou hast called and I will rescue thee, I shall ănswer thee
in the secret of thunder, I have tried thee at the waters of Mêribah ; Selah.
9 Hear, O my people : and I–shall têstify for thee, O Israel, if thou wilt hearken
for me. 10 Shall not be in thee a strânge god, and thou shalt not bĕnd thyself,
for a god a deceiver. 11 I Jehovah thy God, who–making thee to ăscend from
the land : of Egypt–open thy mouth and I shall fill it. 12 And my people : has
not listened to my voice, and Israel has not desired for me. 13 And I shall send
him in the imaginations of their heart, and they have walked in their cóunsels ;
14 For me has my people heard ? for me have Israel in my ways walked ? 15 As a
little their enemies I–shall humble, and upon their enemies I–shall turn my hand :
–16 Who hate Jehovah they shall lĭe for him, and shall bĕ their time : for an age.
17 And he–shall eat from the fat of corn ; and from the rock of honey, I–will sa-
tisfy thee.

PSALM LXXXII.

1 A psalm for Asaph, God hath stood in the côngregation ; of God, in the mid-
dle of gods he shall judge. 2 How long will you judge iniquity and the faces of
the–wicked you will lĭft ? Selah. 3 Judge the pōor and the orphan, the humble
and the nêedy–justify. 4 Rescue the pōor and the nĕedy from the hand : of the–
wicked–dèliver him. 5 They have not known, they have not ûnderstood in dark-
ness ; they themselves shall walk, shall move all the fóundations of the earth : 6 I
have said, gods you and sons of the Most Hĭgh all you. 7 Nevertheless as Adam
ye shall die, and as one of the prînces you shall fàll. 8 Rise, O God, judge the
earth : for thou shalt inherit in all nations.

PSALM LXXXIII.

1 A sông, a psalm for Asaph. 2 O God, not sĭlence for thee thou wilt not be
–silent, thou will not be–quiet, O God. 3 For, lo, thine enemies shall răge and
those–who hate thee have lifted

mas, quæ factâ conspiratione ad bellum sese accingebant.

ה 4 ראש: על־עמך יערימו סוד ויתיעצו על־צפוניך: אמרו
6 לכו ונכחידם מגוי ולא־יזכר שם־ישראל עוד: כי נועצו
7 לב יחדו עליך ברית יכרתו: אהלי אדום וישמעאלים
8 מואב והגרים: גבל ועמון ועמלק פלשת עם־ישבי
9 צור: גם־אשור נלוה עמם היו זרוע לבני־לוט סלה:
י 11 עשה־להם כמדין כסיסרא כיבין בנחל קישון: נשמדו
12 בעין־דאר היו דמן לאדמה: שיתמו נדיבמו כערב
13 וכזאב וכזבח וכצלמנע כל־נסיכמו: אשר אמרו
14 נירשה־לנו את נאות אלהים: אלהי שיתמו כגלגל
טו כקש לפני־רוח: כאש תבער־יער וכלהבה תלהט
17 16 הרים: כן תרדפם בסערך ובסופתך תבהלם: מלא
18 פניהם קלון ויבקשו שמך יהוה: יבשו ויבהלו עדי־
19 עד ויחפרו ויאבדו: וידעו כי־אתה שמך יהוה לבדך
א עליון על־כל־הארץ: פד למנצח על־הגתית

PSALMUS LXXXIV. Prædicat quàm jucundum sit in templo et atrio Domini conversari, suumque desiderium sacrosancta illa limina adeundi declarat.

2 לבני־קרח מזמור: מה־ידידות משכנותיך יהוה
3 צבאות: נכספה וגם־כלתה נפשי לחצרות יהוה
4 לבי ובשרי ירננו אל־אל חי: גם־צפור מצאה בית
ודרור קן לה אשר־שתה אפרחיה את־מזבחותיך
ה יהוה צבאות מלכי ואלהי: אשרי יושבי ביתך עוד
6 יהללוך סלה: אשרי אדם עוז־לו בך מסלות בלבבם:
7 עברי בעמק הבכא מעין ישיתוהו גם־ברכות יעטה
8 מורה: ילכו מחיל אל־חיל יראה אל־אלהים בציון:
9 יהוה אלהים צבאות שמעה תפלתי האזינה אלהי
י יעקב סלה: מגננו ראה אלהים והבט פני משיחך:
11 כי טוב־יום בחצריך מאלף בחרתי הסתופף בבית
12 אלהי מדור באהלי־רשע: כי שמש ומגן יהוה אלהים
חן וכבוד יתן יהוה לא ימנע־טוב להלכים בתמים:
13 יהוה צבאות אשרי אדם בטח בך:

the head. 4 Upon thy people : they–shall take crafty counsel, and they them-
selves have consulted against thy hidden ones, 5 They have said cóme, and we–
shall cut them off, from a nation, and the name of Israel shall not be–remembered,
any longer. 6 For they have been cómbined, heart together, against thy cove-
nant ; they shall prepare. 7 The tabernacles of Edom and of the Ishmaelites,
Moab, and Hagarenes, 8 Gebal, and Ammon, and Amalek, Philistia with the dwel-
lers of Shur. 9 Even Ashur joined with them, have bēen, seed ; for the sons of
Lot, Selah. 10 Do for them as Midian, as Sisera, as Jabin, in the torrent of Ki-
shon. 11 They have been destroyed in Endor, they have been dung for the earth.
–12 Plâce them their rulers as Oreb, and as Zeeb, and as Zeba, and as Zalmunna,
all their princes. 13 Who have said, we shall inherit for us, the tăbernacles of
God. 14 My God–place them as a wheel, as chaff ; for the face of the wind :
15 As fire : will burn the wood, and as flame ; will kindle the mountains. 16 So
thou shalt pursue them with thy storm, and with thy tempest ; thou shalt trouble
them. 17 Fill their faces shăme, and they will seek thy name, O Jehovah,
18 They shall be–âshamed and shall be–troubled to time, and they shall be–con-
fused, and shall perish. 19 And they have known, for thou, thy name Jehovah,
for alone the Most Hĭgh upon all the earth :

PSALM LXXXIV.

1 To the conqueror, upon Gittith ; for the sons of Korah, a psalm. 2 How–
chosen ; thy tabernacles ; O Jehovah of armies. 3 My soul : has–been păle with
desire, and has failed for thy courts ; O Jehovah. My heart and my flesh shall
cry to God, lĭving. 4 Even the sparrow :–finding a house, and the swallow a nest
for her, where she has placed her–young, Thine altars, O Jehovah of armies,
my King and my God. 5 O the–blessedness of the dwellers in thy house, still
they shall praise thee, Selah. 6 O the–blessedness of the man, strĕngth for him
in thee, wāys in their heart. 7 Passing in the valley of Baca, a fountain they–
shall place it, even the ráin ; shall cover the pools ; 8 They have gone from virtue
to virtue, they shall behold before God in Zion. 9 Jehovah, God of armies, hear
my prāyer ;–hearken, O God of Jacob, Selah. 10 Our shĭeld behold, O God, and
–lòok on, the face of thy Messiah. 11 For good a day in thy courts ; before a
thousand : I have chosen myself to be in the threshold in the house of my God,
before to dwell in the tabernacles of the wicked. 12 For a sun and a shĭeld, Je-
hovah God, grăce and glory Jehovah shall give, he shall not forbid good for those
–who walk in–intĕgrity. 13 Jehovah of armies, O the–blessedness of the man
trusting in thee !

PSALMUS LXXXV.
Hymnus Israëlitarum post restitutionem et conversionem ex diuturna rejectione; atque preces, ut quæ Deus jam instituerat facere, ea perficere maturet.

פה   למנצח לבני־קרח מזמור׃ רצית יהוה ארצך א 2
שבת שבות יעקב׃ נשאת עון עמך כסית כל־חטאתם 3 שבית ק׳
סלה׃ אספת כל־עברתך השיבות מחרון אפך׃ 4
שובנו אלהי ישענו והפר כעסך עמנו׃ הלעולם ה 6
תאנף־בנו תמשך אפך לדר ודר׃ הלא אתה תשוב 7
תחיינו ועמך ישמחו־בך׃ הראנו יהוה חסדך וישעך 8
תתן־לנו׃ אשמעה מה־ידבר האל יהוה כי ידבר 9
שלום אל־עמו ואל־חסידיו ואל־ישובו לכסלה׃ אך י
קרוב ליראיו ישעו לשכן כבוד בארצנו׃ חסד־ואמת 11
נפגשו צדק ושלום נשקו׃ אמת מארץ תצמח 12
וצדק משמים נשקף׃ גם־יהוה יתן הטוב וארצנו תתן 13
יבולה׃ צדק לפניו יהלך וישם לדרך פעמיו׃ פו 14

PSALMUS LXXXVI.
Oratio Davidis, et quorumcunque fidelium, ad Deum, ut sese ab injuriis et insidiis improborum, quibuscum in hoc mundo semper colluctantur, tueri et servare velit.

תפלה לדוד הטה־יהוה אזנך ענני כי־עני א
ואביון אני׃ שמרה נפשי כי־חסיד אני הושע עבדך 2
אתה אלהי* הבוטח אליך׃ חנני אדני* כי־אליך אקרא 3 נ״א יהוה
כל־היום׃ שמח נפש עבדך כי אליך אדני נפשי 4
אשא׃ כי־אתה אדני טוב וסלח ורב־חסד לכל־ ה
קראיך׃ האזינה יהוה תפלתי והקשיבה בקול 6
תחנונותי׃ ביום צרתי אקראך כי תענני׃ אין־כמוך 7 8
באלהים אדני ואין כמעשיך׃ כל־גוים אשר עשית 9
יבואו וישתחוו לפניך אדני ויכבדו לשמך׃ כי־גדול י
אתה ועשה נפלאות אתה אלהים לבדך׃ הורני יהוה 11
דרכך אהלך באמתך יחד לבבי ליראה שמך׃ אודך 12
אדני אלהי בכל־לבבי ואכבדה שמך לעולם׃ כי־ 13
חסדך גדול עלי והצלת נפשי משאול תחתיה׃
אלהים זדים קמו עלי ועדת עריצים בקשו נפשי ולא 14
שמוך לנגדם׃ ואתה אדני אל־רחום וחנון ארך טו
אפים ורב־חסד ואמת׃ פנה אלי וחנני תנה־עזך 16

PSALM LXXXV.

[1] To the conqueror, for the sons of Korah, a psalm. [2] Thou hast ăccepted thy land : thou hast brôught back, the–căptivity ; of Jacob. [3] Thou hast remitted the ĭniquity of thy people : thou hast cŏvered all their error ; Selah. [4] Thou hast removed all thy wrăth ; thou–hast recalled from the hĕat of thine anger. [5] Turn us, O God, of our salvation, and–cause to cêase thine anger with us. [6] For an age wilt thou be–angry with us, wilt thou extend thine anger for gĕneration and generation ? [7] Wilt thou not turn, wilt thou not ĕnliven us, and thy people : shall rejoice in thee ?–[8] Make us to bĕhold, O Jehovah, thy mercy, and thy salvation thou wilt give for us. [9] I shall hear what the Lord Jehovah shall speak, he shall speak peace to his people : and to his–holy, and they shall not turn to folly ; [10] Even near for his–who fear, his salvation, glory–to dwell in our land : [11] Mercy and truth ; have been assembled, righteousness and peace have kissed. [12] Truth ; from the earth : will bud, and righteousness from the heavens has been beheld. [13] Even Jehovah will gĭve good, and our earth : shall give its fruit. [14] Righteousness for his face shall walk, and he shall place for the way : his steps.

PSALM LXXXVI.

[1] A prāyer ; for David, ĭncline, O Jehovah, thine ear ; answer me, for pŏor and nĕedy I. [2] Keep my soul : for kind I,–save thy servant, thou my God,–hoping in thee. [3] Pity me, O Lord, for to thee I will cry all the day. [4] Rejoice the soul : of thy servant, for to thee, O Lord, I will lĭft my soul : [5] For thou, O Lord, good and merciful and grēat benignity for all–who call on thee. [6] O Jehovah,–listen to my prāyer ; and–attend to the voice of my requests ; [7] In the day of my dĭstress ; I wilt call for thou wilt ănswer me. [8] Not ăs thou, among the gods, O Lord, and not according–to thy wŏrks. [9] All the nations which thou hast măde shall come and shall bĕnd themselves for thy face, O Lord, and they shall give glory for thy name. [10] For great thou, and hast done wonders ; thou God for alone.–[11] Tĕach me, O Jehovah, thy way : I will walk in thy truth ; unite my heart–to fear thy name. [12] I will práise thee, O Lord my God, with all my heart, and I will give glory to thy name for an age. [13] For thy mercy great upon me, thou–hast rèscued my soul : from the grave : low ; [14] O God, the–prôud have rĭsen against me, and the cóngregation ; of the–strong have sought my soul and they have not plâced thee for their presence. [15] And thou, O Lord, merciful kind, prolonged of–wrath, great of mercy and truth ; [16] Look to me and pity me give strĕngth,

17 לעבדך והושיעה לבן־אמתך׃ עשה־עמי אות לטובה
ויראו שנאי ויבשו כי־אתה יהוה עזרתני ונחמתני׃

PSALMUS LXXXVII.
Celebrat Hierosolymam et Zionem, ad cujus societatem etiam peregrinæ gentes adducendæ sint.

א פז לבני־קרח מזמור שיר יסודתו בהררי־
2 קדש׃ אהב יהוה שערי ציון מכל משכנות יעקב׃
3 4 נכבדות מדבר בך עיר האלהים סלה׃ אזכיר רהב
ובבל לידעי הנה פלשת וצור עם־כוש זה ילד־שם׃
ה ולציון יאמר איש ואיש ילד־בה והוא יכוננה עליון׃
6 7 יהוה יספר בכתוב עמים זה ילד־שם סלה׃ ושרים

PSALMUS LXXXVIII.
Usurpat Propheta verba pii hominis, in summis angustiis constituti, atque oratione, affectibus et querelis plenâ, ejus dolores atque calamitates exprimit.

א כחללים כל־מעיני בך׃ פח שיר מזמור לבני־
קרח למנצח על־מחלת לענות משכיל להימן
2 האזרחי׃ יהוה אלהי ישועתי יום־צעקתי בלילה נגדך׃
3 4 תבוא לפניך תפלתי הטה אזנך לרנתי׃ כי־שבעה
ה ברעות נפשי וחיי לשאול הגיעו׃ נחשבתי עם־יורדי
6 בור הייתי כגבר אין־איל׃ במתים חפשי כמו חללים
שכבי קבר אשר לא־זכרתם עוד והמה מידך נגזרו׃
7 8 שתני בבור תחתיות במחשכים במצלות׃ עלי סמכה
9 חמתך וכל־משבריך ענית סלה׃ הרחקת מידעי ממני
י כ"א שתני תועבות* למו כלא ולא אצא׃ עיני דאבה מני־עני* בנ"א עיני
תועבת
11 קראתיך יהוה בכל־יום שטחתי אליך כפי׃ הלמתים
12 תעשה־פלא אם־רפאים יקומו יודוך סלה׃ היספר
13 בקבר חסדך אמונתך באבדון׃ היודע בחשך פלאך
14 וצדקתך בארץ נשיה׃ ואני אליך יהוה שועתי ובבקר
טו תפלתי תקדמך׃ למה יהוה תזנח נפשי תסתיר
16 פניך ממני׃ עני אני וגוע מנער נשאתי אמיך
17 18 אפונה׃ עלי עברו חרוניך בעותיך צמתתוני׃ סבוני
19 כמים כל־היום הקיפו עלי יחד׃ הרחקת ממני אהב

PSALMUS LXXXIX.
Prædicat hic psalmus magnifica

א ורע מידעי מחשך׃ פט משכיל לאיתן
2 האזרחי׃ חסדי יהוה עולם אשירה לדר ודר אודיע

for thy servant, and–sáve the son of thy handmaid ; [17] Make with me a sign ;
for good, and those–who hate me shall sěe, and shall be–ashamed, for thou, O
Jehovah, hast assisted me, and hast comforted me.

PSALM LXXXVII.

[1] For the sons of Korah, a psalm, a sông, his foundation ; in his holy moun-
tains. [2] Jehovah hath desired the gates of Zion before all the habitations ; of Ja-
cob. [3] Glories–told concerning thee, O city ; of God, Selah. [4] I–shall remem-
ber Egypt and Babel, for those–who know me, lo, Palestine and Tyre, with Ethi-
opia, this has been–born there. [5] And for Zion he shall say, man and man has
been–born in her, and he the Most Hĭgh will strengthen her. [6] Jehovah will
number, when–he shall describe the people : this has been–born there, Selah
[7] And sĭngers as dancers, all my fountains : in thee.

PSALM LXXXVIII.

[1] A song, a psalm, for the sons of Korah, for the conqueror upon Măhalath–to
sĭng, intelligence for Heman the Ezrahite. [2] Jehovah the God of my salvation
day I have called in the night thy presence. [3] My prāyer ; shall enter for thy
face, incline thine ear ; for my crȳ ; [4] For my soul : has been–filled ; with–êvil
and my life ; for the grave :–has tòuched. [5] I have been accounted with those-
who descend into the sepulchre, I have bĕen as a man, not strength, [6] Among the
–dêad–free as–slain–who sleep sepulchre whom thou hast not remembered them
any longer, and they from thy hand : have been cut off, [7] Thou hast plâced me
in the pit–low in the–darkness, and in the–dêep ; [8] Upon me thy wrath ; has
been–sustained, and from all thy billows thou hast ăfflicted, Selah. [9] Thou has
separated those–who–knew me, from me, thou hast placed me, abominations ; fo
them I have been shut up, I shall not éscape. [10] My eye : has wasted from af
fliction I have called upon thee, O Jehovah, in all the day, I have expanded t
thee my hānds ; [11] For the–dead wilt thou perform a wonder ? if the–dead sha
rise, shall they prăise thee ? Selah.–[12] Shall thy mercy be told in the sepulchre
thy truth ; in perdition ?–[13] Shall thy miracle be–known in darkness, and th
righteousness ; in the land : of oblivion ? [14] And I to thee, O Jehovah, have call
ed, and in the morning my prayer ; will anticipate thee. [15] For why, O Jehovah
wilt thou reject my soul :–wilt thou hide thy face from me ? [16] Afflictĕd I and ex
piring from youth I have carried thy terrors, I shall be–dubious. [17] Upon m
have passed over, thine ĭndignations ; thy terrors have dismayed me. [18] The
have sŭrrounded me as waters, all the day, they–have together, énclosed upo
me. [19] Thou–hast separated from me, loving and cŏmpanion–who knew me
darkness.

PSALM LXXXIX.

[1] Understanding for Ethan, the Ezrahite. [2] The mercies of Jehovah an age,
–will sing for gêneration and gêneration, I–shall máke known

Dei opera, et imprimis præclara illa promissa Davidi facta commemorat: tandem publicas populi Dei calamitates, everso Templo et Regno, deplorat.

אמונתך בפי׃ כי־אמרתי עולם חסד יבנה שמים 3
תכן אמונתך בהם׃ כרתי ברית לבחירי נשבעתי 4
לדוד עבדי׃ עד־עולם אכין זרעך ובניתי לדר־ודור ה
כסאך סלה׃ ויודו שמים פלאך יהוה אף־אמונתך 6
בקהל קדשים׃ כי מי בשחק יערך ליהוה ידמה ליהוה 7
בבני אלים׃ אל נערץ בסוד־קדשים רבה ונורא על־ 8
כל־סביביו׃ יהוה אלהי צבאות מי־כמוך חסין יה 9
ואמונתך סביבותיך׃ אתה מושל בגאות הים בשוא י
גליו אתה תשבחם׃ אתה דכאת כחלל רהב בזרוע 11
כ״א אויביך עזך פזרת א*יביך׃ לך־שמים אף־לך ארץ תבל 12
ומלאה אתה יסדתם׃ צפון וימין אתה בראתם תבור 13
וחרמון בשמך ירננו׃ לך־זרוע עם־גבורה תעז ידך 14
תרום ימינך׃ צדק ומשפט מכון כסאך חסד ואמת טו
יקדמו פניך׃ אשרי העם ידעי תרועה יהוה באור־ 16
פניך יהלכון׃ בשמך יגילון כל־היום ובצדקתך ירומו׃ 17
תרום קרי כי־תפארת עזמו אתה וברצונך תרים קרננו׃ כי 18 19
ליהוה מגננו ולקדוש ישראל מלכנו׃ אז דברת־בחזון כ
לחסידך ותאמר שויתי עזר על־גבור הרימותי בחור
מעם׃ מצאתי דוד עבדי בשמן קדשי משחתיו׃ אשר 21 22
ידי תכון עמו אף־זרועי תאמצנו׃ לא־ישא אויב בו 23
ובן־עולה לא יעננו׃ וכתותי מפניו צריו ומשנאיו 24
אגוף׃ ואמונתי וחסדי עמו ובשמי תרום קרנו׃ כה
ושמתי בים ידו ובנהרות ימינו׃ הוא יקראני אבי 26 27
אתה אלי וצור ישועתי׃ אף־אני בכור אתנהו עליון 28
למלכי־ארץ׃ לעולם אשמור־לו חסדי ובריתי נאמנת 29
לו׃ ושמתי לעד זרעו וכסאו כימי שמים׃ אם־יעזבו ל 31
בניו תורתי ובמשפטי לא ילכון׃ אם־חקתי 32
יחללו ומצותי לא ישמרו׃ ופקדתי בשבט פשעם 33

thy truth; with my mŏuth. 3 For I have said, an age thy mercy shall be-built,
the heavens, thou wilt êstablish thy truth in them. 4 I have struck a covenant;
for my chosen, I have been sworn for David my servant. 5 To an ăge I-shall
êstablish thy seed, and I have bŭilt for gêneration and generation thy throne, Se-
lah. 6 And the heavens shall prăise thy miracle, O Jehovah, even thy truth; in
the assembly of the-holy. 7 For who in the heaven will compare to Jehovah?
shall liken to Jehovah among the sons of the gods? 8 God dreaded mŭch in the
congregation of the-holy, and feared upon all his circuits. 9 Jehovah the God of
armies, who as thou; strong Jah, and thy truth; thy circuits; 10 Thou ruling in
the swĕllings; of the sea, when-they ràise their bĭllows thou wilt quiet them.
11 Thou hast broken as wounded Egypt, by the arm; of thy strĕngth thou hast
dispersed thine enemies. 12 For thee, the heavens even for thee the earth: the
world: and its fulness; thou hast founded them. 13 The north and the south
thou hast created them, Tabor and Hermon in thy name shall rejoice. 14 For
thee an arm; with strength; thou wilt strengthen thy hand: thy right hand; shall
be-exalted. 15 Justice and judgment the basis of thy throne, mercy and truth;
shall precede thy-face. 16 O the-blessedness of the people-who know the jubi-
lee; O Jehovah, in the light of thy-face, they shall walk. 17 In thy name they
-shall rĕjoice all the day, and in thy righteousness; they shall be exalted. 18 For
the glory; of their strĕngth thou, and in thy good-will shall be-exalted our horn:
19 Because for Jehovah our shĭeld, and for the Holy of Israel our King. 20 Then
thou hast spoken in vĭsion for thy darling, and thou wilt say I have plâced strength
upon the powerful, I-have èxalted elected from the people: 21 I have found Da-
vid my servant, with the oil of my holiness I have anointed him. 22 Whom my
hand: shall strengthen with him, even my arm; shall make him strong. 23 The
enemy shall not èxact from him, and the son of iniquity; shall not hŭmble him.
24 And I have brŭised from his face his ênemies, and those-who hate him I will
strĭke, 25 And my truth; and my mĕrcy with him, and in my name his horn:
shall be-exalted. 26 And I have plâced in the sea his hand: and in the rivers his
right hand; 27 He shall call me my father thou my God the Rock of my salva-
tion; 28 Even I my first-born will place him hĭgh for the kings of the earth:
29 For an age I will keep for him my mercy and my covenant; has been truth
for him, 30 And I have placed for an age his seed, and his throne as the days of
the heavens. 31 If his sons shall leave my láw; and in my judgments have not
walked. 32 If my stātutes; they shall profane, and my prĕcepts; they shall not
keep. 33 And I have visited with the rod: their pĕrverseness,

34 ובנגעים עונם׃ וחסדי לא־אפיר מעמו ולא אשקר
לה באמונתי׃ לא־אחלל בריתי ומוצא שפתי לא
36 37 אשנה׃ אחת נשבעתי בקדשי אם־לדוד אכזב׃ זרעו
38 לעולם יהיה וכסאו כשמש נגדי׃ כירח יכון עולם ועד
39 בשחק נאמן סלה׃ ואתה זנחת ותמאס התעברת
מ עם־משיחך׃ נארתה ברית עבדך חללת לארץ נזרו׃
41 42 פרצת כל־גדרתיו שמת מבצריו מחתה׃ שסהו כל־
43 עברי דרך היה חרפה לשכניו׃ הרימות ימין צריו
44 השמחת כל־אויביו׃ אף־תשיב צור חרבו ולא הקמתו
מה במלחמה׃ השבת מטהרו וכסאו לארץ מגרתה׃
46 47 הקצרת ימי עלומיו העטית עליו בושה סלה׃ עד־מה
48 יהוה תסתר לנצח תבער כמו־אש חמתך׃ זכר־אני
49 מה־חלד על־מה־שוא בראת כל־בני־אדם׃ מי גבר
יחיה ולא יראה־מות ימלט נפשו מיד־שאול סלה׃
נ איה חסדיך הראשנים אדני נשבעת לדוד באמונתך׃
51 זכר אדני חרפת עבדיך שאתי בחיקי כל־רבים עמים׃
52 אשר חרפו אויביך יהוה אשר חרפו עקבות משיחך׃
53 ברוך יהוה לעולם אמן ואמן׃

ספר רביעי

PSALMUS X C.

Psalmus Mosis servi Dei, divinum auxilium et gratiam in hujus vitæ miseriis implorantis; utque populo suo, multiplici certamine afflictionibus exercito, pacem et quieta tempora largiri dignetur, orantis.

צ

א תפלה למשה איש־האלהים אדני מעון
2 אתה היית לנו בדר ודר׃ בטרם הרים ילדו
ותחולל ארץ ותבל ומעולם עד־עולם אתה אל׃
3 4 תשב אנוש עד־דכא ותאמר שובו בני־אדם׃ כי אלף
שנים בעיניך כיום אתמול כי יעבר ואשמורה
6 ה בלילה׃ זרמתם שנה יהיו בבקר כחציר יחלף׃ בבקר
7 יציץ וחלף לערב ימולל ויבש׃ כי־כלינו באפך
8 ובחמתך נבהלנו׃ שת עונתינו לנגדך עלמנו למאור (שתה ק׳ ב״א עונות׳)
9 פניך׃ כי כל־ימינו פנו בעברתך כלינו שנינו כמו־
י הגה׃ ימי־שנותינו בהם שבעים שנה ואם

and with stripes their ĭniquity. 34 And my mercy I–will not tâke from, with
him, and I will not be–false in my truth; 35 I will not prophane my covenant;
and the próduce of my lĭps I shall not change. 36 Once I have been sworn by my
holiness; since for David shall I lie? 37 His seed for an age shall be, and his
throne as the sun my presence. 38 As the moon he shall be–established, an
age, and a wîtness in the heaven faithful, Selah. 39 And thou hast repulsed and
thou wilt despise, thou thyself hast been–angry with thine anointed. 40 Thou
hast rejected the covenant; of thy servant, thou hast profaned for the earth: his
crown. 41 Thou hast broken down all his walls; thou hast plâced his fortresses a
heap; 42 All–who pass the way: have tōrn, it has been a reproach; for its neigh-
bours. 43 Thou–hast exalted the right hand; of his ênemies, thou–hast gladdened
all his enemies. 44 Even thou–shalt blûnt the edge of his sword; and–hast thou
in battle; raised him? 45 Thou–hast made to cease his splendour, and his throne
for the earth: thou hast cast down. 46 Thou–hast abbreviated the days of his
youth, thou–hast cŏvered upon him shame; Selah. 47 How long, O Jehovah? wilt
thou conceal for an age, will thy wrâth; burn as fire? 48 Remember, I how tran-
sitory, upon what in vain, hast thou created all the sons of men? 49 What man shall
live and shall not see death? shall rescue his soul: from the hand: of the grave: Se-
lah. 50 Where thy mercies ancient, O Lord, thou hast been sworn for David in thy
truth; 51 Remember, O Lord, the reproach; of thy servants, I have càrried in my
bosom all the people :–māny. 52 That my enemies have reproached, O Jehovah,
that they have reproached the steps; of thy Messiah. 53 Blessed Jehovah, for an
age, amen, and amen.

PSALM XC.

1 A prăyer; for Moses the man of God, O Lord, a habitation thou hast bĕen
for us in gêneration and gêneration. 2 Before that the mountains have been–pro-
duced, and thou wilt form the earth: and the globe; and from an age to time an
age, thou God. 3 Wilt thou tûrn man to destruction, and thou wilt say, return
sons of Adam. 4 For a thousand: yĕars; in thy eyes: as a day heretofore, for it
shall pass, and a watch; in the night. 5 Thou hast inundated them, a slēep;
shall bĕ, in the morning as grass, he shall change. 6 In the morning he–shall
flourish, and he has renewed for the evening he shall be–cut down, and he shall
be–dried. 7 For we have been–cŏnsumed, in thine anger: and in thy wrâth; we
have been terrified. 8 Thou hast plâced our ĭniquities; for thy presence, our se-
crets in the light of thy face. 9 For all our days have dĕclined from thine anger;
we have consumed our yĕars; as a meditation. 10 The days of our years in them
seventy years; and if,

כ"א בגבורות
בגבורת* שמונים שנה ורהבם עמל ואון כי־גז חיש
ונעפה: מי־יודע עז אפך וכיראתך עברתך: למנות 11 12
ימינו כן הודע ונבא לבב חכמה: שובה יהוה 13
עד־מתי והנחם על־עבדיך: שבענו בבקר חסדך 14
ונרננה ונשמחה בכל־ימינו: שמחנו כימות עניתנו טו
שנות ראינו רעה: יראה אל־עבדיך פעליך והדרך 16
בכ"א אדני
על־בניהם: ויהי נעם יהוה* אלהינו עלינו ומעשה 17
ידינו כוננה עלינו ומעשה ידינו כוננהו:

PSALMUS XCI. Deprædicat piorum felicitatem, sanctamque securitatem in Deo.

צא ישב בסתר עליון בצל שדי יתלונן: א
אמר ליהוה מחסי ומצודתי אלהי אבטח־בו: כי 2 3
הוא יצילך מפח יקוש מדבר הוות: באברתו יסך 4
לך ותחת־כנפיו תחסה צנה וסחרה אמתו: לא ה
תירא מפחד לילה מחץ יעוף יומם: מדבר באפל 6
יהלך מקטב ישוד צהרים: יפל מצדך אלף ורבבה 7
מימינך אליך לא יגש: רק בעיניך תביט ושלמת 8
רשעים תראה: כי־אתה יהוה מחסי עליון שמת 9
מעונך: לא־תאנה אליך רעה ונגע לא־יקרב י
באהלך: כי מלאכיו יצוה־לך לשמרך בכל־דרכיך: 11
על־כפים ישאונך פן־תגוף באבן רגלך: על־שחל 12 13
ופתן תדרך תרמס כפיר ותנין: כי בי חשק ואפלטהו 14
אשגבהו כי־ידע שמי: יקראני ואענהו עמו־אנכי טו
בצרה אחלצהו ואכבדהו: ארך ימים אשביעהו 16

PSALMUS XCII. Eam laudatissimam religionem et cultum Dei esse, quæ in consideratione consiliorum atque operum Dei consistat.

ואראהו בישועתי: צב מזמור שיר ליום א
השבת: טוב להודות ליהוה ולזמר לשמך עליון: 2
להגיד בבקר חסדך ואמונתך בלילות: עלי־עשור 3 4
ועלי־נבל עלי הגיון בכנור: כי שמחתני יהוה בפעלך ה
במעשי ידיך ארנן: מה־גדלו מעשיך יהוה 6
מאד עמקו מחשבתיך: איש־בער לא ידע וכסיל 7

in–strength ; eighty ; years ; and their strength, labour, and iniquity, for he has
rēceded sûddenly, we shall flŷ off. 11 For who has known the strēngth of thy
wrath ? and as thy fear ; thy wrath ;–12 To nŭmber our days thus,–make us to
knów, and we shall apply the heart wisdom ; 13 Turn, O Jehovah, how long,
and–repent for thy servants. 14 Satisfy us in the morning thy mercy, we shall
rejoice and be–glad in all our days. 15 Exhilarate us according–to the days thou
has ăfflicted us, the years we have sēen êvil ; 16 Thy work shall appear upon
thy servants, and thy glory upon their sons. 17 And the pleasure of the Lord our
God shall be upon us, and the work of our hands : establish upon us, the work
of our hands : establish it.

PSALM XCI.

1 He–who dwells in the secret of the Most Hĭgh, in the shade of the Almigh-
ty, shall himself abide. 2 I have said for Jehovah, my hope and my tower ; my
God, I will hope in him. 3 For he–shall rèscue thee from the nêt of the hunter,
and from the plague of–călamity ; 4 With his wings ; he shall cōver for thee, and
under his skirts : thou wilt–be safe, a shīeld ; and buckler ; his truth ; 5 Thou wilt
not fear from the terror of the night, from the ărrow it shall fly daily. 6 From the
pestilence in darkness, it shall walk from destruction, it shall destroy, mid-day.
7 Shall fàll from thy side a thousand : and ten thousand ; from thy right hand to
thee it shall not àpproach. 8 Only with thine eyes : thou wilt bèhold, and the re-
tribution ; of the–ungodly thou shalt see. 9 For thou, O Jehovah my hŏpe, thou
hast placed the Most Hĭgh thy habitation. 10 Evîl ; shall not happen to thee,
and punishment shall not approach in thy tabernacle. 11 For his angels he shall
command for thee,–to keep thee in all thy ways : 12 Upon hānds : they shall lĭft
thee, lest thou wilt strìke on a stone ; thy foot : 13 Upon the lion, and the ser-
pent, thou wilt tread, thou wilt trample the young lion and the dragon. 14 For
in me he has delighted, and I shall deliver him, I will exalt him, for he has known
my name. 15 He shall call on me, and I shall answer him, with him I in difficul-
ty ; I will rescue him and shall glorify him. 16 Length of days, I–shall satisfy
him, and he shall behold my salvation ;

PSALM XCII.

1 A psalm, a sông, for the day of Sabbath : 2 Good–to–gíve praise for Je-
hovah, and–to sing for thy name, O Most High.–3 To–dèclare in the morning
thy mercy and thy truth ; in the–night. 4 Upon a decachord and upon nebel, with
mĕditation upon the harp. 5 For thou hast rejoiced me, O Jehovah, in thy
work, in the works of thy hands : I shall be–glad. 6 How great thy works, O
Jehovah, thy thoughts ; have been very deep. 7 A foolish man has not known,
and a fool

8 לא־יבין את־זאת׃ בפרח רשעים כמו עשב ויציצו
9 כל־פעלי און להשמדם עדי־עד׃ ואתה מרום לעלם* כ״א לעולם
י יהוה׃ כי הנה איביך יהוה כי־הנה איביך יאבדו
11 יתפרדו כל־פעלי און׃ ותרם כראים קרני בלתי בשמן
12 רענן׃ ותבט עיני בשורי בקמים עלי מרעים תשמענה
13 אזני׃ צדיק כתמר יפרח כארז בלבנון ישגה׃
טו 14 שתולים בבית יהוה בחצרות אלהינו יפריחו׃ עוד
16 ינובון בשיבה דשנים ורעננים יהיו׃ להגיד כי ישר
יהוה צורי ולא־עלתה בו׃ עולתה קרי

צג

PSALMUS XCIII. Agit de Regni Dei manifestatione.

א יהוה מלך גאות לבש לבש יהוה עז התאזר
2 אף־תכון תבל בל־תמוט׃ נכון כסאך מאז מעולם
3 אתה׃ נשאו נהרות יהוה נשאו נהרות קולם
4 ישאו נהרות דכים׃ מקלות מים רבים אדירים
ה משברי־ים אדיר במרום יהוה׃ עדתיך נאמנו מאד
לביתך נאוה־קדש יהוה לארך ימים׃

צד

PSALMUS XCIV. Agit de judicio improborum qui Regno isti adversantur.

א 2 אל־נקמות יהוה אל נקמות הופיע׃ הנשא
3 שפט הארץ השב גמול על־גאים׃ עד־מתי רשעים
4 יהוה עד־מתי רשעים יעלזו׃ יביעו ידברו עתק יתאמרו
ה כל־פעלי און׃ עמך יהוה ידכאו ונחלתך יענו׃
6 7 אלמנה וגר יהרגו ויתומים ירצחו׃ ויאמרו לא יראה־
8 יה ולא יבין אלהי יעקב׃ בינו בערים בעם וכסילים
9 מתי תשכילו׃ הנטע אזן הלא ישמע אם־יצר עין
י הלא יביט׃ היסר גוים הלא יוכיח המלמד אדם דעת׃
11 12 יהוה ידע מחשבות אדם כי־המה הבל׃ אשרי הגבר
13 אשר־תיסרנו יה ומתורתך תלמדנו׃ להשקיט לו מימי
14 רע עד יכרה לרשע שחת׃ כי לא־יטש יהוה עמו
טו ונחלתו לא יעזב׃ כי־עד־צדק ישוב משפט ואחריו כל־
16 ישרי־לב׃ מי־יקום לי עם־מרעים מי־יתיצב לי עם־פעלי

shall not ûnderstand this: 8 When–the–wicked flourish as the grass, and all–who
work iniquity shall blossom, that–they–may be–dissipated for time. 9 And thou
–exalted for an age, O Jehovah, 10 For, lo, thine enemies, O Jehovah, for, lo
thine enemies shall perish, they shall themselves be–dissipated, all–who work ini-
quity. 11 And thou wilt êxalt as the unicorn my horn: I have–been–ānointed
with fresh oil. 12 And my eyes: shall bèhold on account–of my ênemies, when-
they rise against me,–who–work êvil my ears; shall hear. 13 The just as the
palm tree shall flourish, as the cedar in Lebanon he shall multiply.–14 Planted in
the house of Jehovah, in the courts: of our God they–shall flourish. 15 Still they
shall be–fruitful in old âge;–fat and–green they shall be. 16 That–they–may dè
clare for right, Jehovah my strength, no îniquity; in him.

PSALM XCIII.

1 Jehovah has reigned, he has put on, glŏry; Jehovah has put on strēngth, he
hath girded himself, even the world; shall be–established, it shall not move
2 Thy throne has been established, from this from eternity thou. 3 The floods
have lifted up, O Jehovah, the floods; have lifted up their voice, the floods; shall
lift up their–brĕaking. 4 Before the–sôund; of māny waters–strong billows of
the sea, strong in height, Jehovah 5 Thy têstimonies; have been established
very much, for thy house the glory holiness, O Jehovah, for the length of days.

PSALM XCIV.

1 The God of–avenging; Jehovah the God of–avenging;–hath shîned. 2
Judge, of the earth:–raise–gîve retribution to the–proud. 3 How long the–wick
ed, O Jehovah, how long the–wicked shall exult? 4 They–shall bŏil up, they
shall speak hard, they themselves shall declare, all–who work iniquity. 5 Th
people: O Jehovah, they will bruise, and thy heritage; they will ăfflict. 6 Th
widow; and the strânger they will slay, and the orphans they will kill. 7 An
they shall say, Jah shall not see, and the God of Jacob–shall not understand.
8 Understand ye–brutish among the people: and ye–stupid when–will you cons
der? 9 Has he the ear; planted? shall he not hear? if he has formed the eye: sha
he not sèe? 10 Has he corrected the nations? shall he not reprove? who–has taugl
man knówledge; 11 Jehovah has known the thoughts of man, for they vain. 12
the–blessedness of the man whom, O Jah, thou wilt direct, and from thy láw
wilt teach him.–13 To–give rest for him from the days of êvil, till a ditch; for th
wicked shall be–dug. 14 For Jehovah shall not fòrsake his people: and his in
heritance; he will not leave. 15 For to righteousness judgment shall turn, an
after it all–who are upright of heart. 16 Who shall rise for me against those–wh
hâte me? who himself shall stand for me against those–who work iniquity?

און׃ לולי יהוה עזרתה לי כמעט שכנה דומה 17
נפשי׃ אם־אמרתי מטה רגלי חסדך יהוה יסעדני׃ 18
ברב שרעפי בקרבי תנחומיך ישעשעו נפשי׃ 19
היחברך כסא הוות יצר עמל עלי־חק׃ יגודו על־ כ 21
נפש צדיק ודם נקי ירשיעו׃ ויהי יהוה לי למשגב ואלהי 22
לצור מחסי׃ וישב עליהם את־אונם וברעתם 23
יצמיתם יצמיתם יהוה אלהינו׃ צה

PSALMUS XCV. Invitat Israëlem, ut Regno Dei sese subjiciat: atque exemplo majorum, qui in solitudine interierunt, ipsos ab impietate et infidelitate deterret.

לכו נרננה ליהוה נריעה לצור ישענו׃ א
נקדמה פניו בתודה בזמרות נריע לו׃ כי אל גדול 3 2
יהוה ומלך גדול על־כל־אלהים׃ אשר בידו 4
מחקרי־ארץ ותועפות הרים לו׃ אשר־לו הים והוא ה
עשהו ויבשת ידיו יצרו׃ באו נשתחוה ונכרעה 6
נברכה לפני־יהוה עשנו׃ כי הוא אלהינו 7
ואנחנו עם מרעיתו וצאן ידו היום אם־בקלו תשמעו׃
אל־תקשו לבבכם כמריבה כיום מסה במדבר׃ אשר 9 8
נסוני אבותיכם בחנוני גם־ראו פעלי׃ ארבעים שנה י
אקוט בדור ואמר עם תעי לבב הם והם לא־ידעו
דרכי׃ אשר־נשבעתי באפי אם־יבאון אל־מנוחתי׃ 11

PSALMUS XCVI. Carmen, quo adventus hujus Regni narratur et promulgatur.

צו שירו ליהוה שיר חדש שירו ליהוה א
כל־הארץ׃ שירו ליהוה ברכו שמו בשרו 2
מיום־ליום ישועתו׃ ספרו בגוים כבודו בכל־העמים 3
נפלאותיו׃ כי־גדול יהוה ומהלל מאד נורא הוא 4
על־כל־אלהים׃ כי כל־אלהי העמים אלילים ה
ויהוה שמים עשה׃ הוד־והדר לפניו עז ותפארת 6
במקדשו׃ הבו ליהוה משפחות עמים הבו ליהוה 7
כבוד ועז׃ הבו ליהוה כבוד שמו שאו־מנחה ובאו 8
לחצרותיו׃ השתחוו ליהוה בהדרת־קדש חילו מפניו 9
כל־הארץ׃ אמרו בגוים יהוה מלך אף־תכון תבל י

iniquity. 17 Unless Jehovah assistance ; for me as a little, my soul : has possess-
ed silence ; 18 If I have said, my foot : môved ; thy mercy, O Jehovah, shall sup-
port me. 19 In the mūltitude of my thoughts within me, thy consolations shall
very much delight my soul : 20 Shall the throne of–iniquity ; ăssociate with thee,
forming iniquity upon the precept ? 21 They shall āssemble against the soul : of
the just, and the blood of the ĭnnocent they–shall condemn. 22 And Jehovah
shall be for me for a tower, and my God for the rock of my trŭst. 23 And ren-
der upon them their iniquity, and in their êvil ; he shall cut them off, Jehovah
our God shall cut them off.

PSALM XCV.

1 Cóme, we shall give praise for Jehovah, we–shall exûlt for the rock of our
salvation. 2 We shall come before his–face, in praise ; in songs ; we–shalt exult
for him. 3 For God a great Jehovah, and a great King above all gods. 4 Whose
in his hand : the recesses of the earth : and the–stréngth ; of the mountains for
him. 5 Whose for him the sea, and he hath formed it, and the dry ; his hands :
have formed. 6 Come we shall fall down, and we shall bend, we shall bend the
knee for the–face of Jehovah our Măker. 7 For he is our God, and we the peo-
ple : of his păsture ; the sheep : of his hand : this day, if in his voice you will hear,
8 You will not hărden your heart as Meribah ; as in the day of Màssa ; in the de-
sert. 9 Which your fathers have tĕmpted me, they have proved me, even they
have sēen my work. 10 Forty ; years ; I shall contend with this generation, and
I have said, people :–who ĕrr of heart they, and they have not known my ways :
11 Which I have been sworn in my wrath, if they shall ênter to my rest ;

PSALM XCVI.

1 Sîng for Jehovah–sîng a new sông for Jehovah, all the earth :–2 Sîng for Je-
hovah, bless his name, declare from day to day his salvation ; 3 Tell among th
nations his glory, among all the–people : his wonders ; 4 For great Jehovah, and
praised very much, dréaded he has been by all the gods. 5 For all the gods o
the–people idols, and Jehovah has made the heavens. 6 Glory and honour fo
his face, strēngth and glory ; in his sanctuary. 7 Bríng for Jehovah, ye families
of the people : bríng for Jehovah glory and strēngth. 8 Bríng for Jehovah th
glory of his name, brìng gifts ; and ênter his courts : 9 Bĕnd yourselves for Jeho
vah in the glory ; of holiness–fêar from his–face all the earth : 10 Say among th
nations, Jehovah has reigned even the world ; shall be–strengthened

11 בל־תמוט ידין עמים במישרים׃ ישמחו השמים ותגל
12 הארץ ירעם הים ומלאו׃ יעלז שדי וכל־אשר־בו אז
13 ירננו כל־עצי־יער׃ לפני יהוה כי בא כי בא לשפט
הארץ ישפט־תבל בצדק ועמים באמונתו׃

PSALMUS XCVII. Etiam hoc psalmo in eodem argumento pergit, deque amplitudine et majestate hujus Regni vaticinatur, deque idolorum abolitione.

א צז יהוה מלך תגל הארץ ישמחו איים
2 רבים׃ ענן וערפל סביביו צדק ומשפט מכון כסאו׃
3 4 אש לפניו תלך ותלהט סביב צריו׃ האירו ברקיו
ה תבל ראתה ותחל הארץ׃ הרים כדונג נמסו מלפני
6 יהוה מלפני אדון כל־הארץ׃ הגידו השמים צדקו וראו
7 כל־העמים כבודו׃ יבשו כל־עבדי פסל המתהללים
8 באלילים השתחוו־לו כל־אלהים׃ שמעה ותשמח
9 ציון ותגלנה בנות יהודה למען משפטיך יהוה׃ כי־
אתה יהוה עליון על־כל־הארץ מאד נעלית על־
י כל־אלהים׃ אהבי יהוה שנאו רע שמר נפשות חסידיו
11 מיד רשעים יצילם׃ אור זרע לצדיק ולישרי־לב
12 שמחה׃ שמחו צדיקים ביהוה והודו לזכר קדשו׃

PSALMUS XCVIII. Ejusdem argumenti et mysterii. Est autem hic cohortatio ad omnigenam lætitiam, Deo Regnum capessente et ad terram judicandam prodeunte.

א צח מזמור שירו ליהוה שיר חדש כי־
2 נפלאות עשה הושיעה־לו ימינו וזרוע קדשו׃ הודיע
3 יהוה ישועתו לעיני הגוים גלה צדקתו׃ זכר חסדו
ואמונתו לבית ישראל ראו כל־אפסי־ארץ את ישועת
4 אלהינו׃ הריעו ליהוה כל־הארץ פצחו ורננו וזמרו׃
6 ה זמרו ליהוה בכנור בכנור וקול זמרה׃ בחצצרות
7 וקול שופר הריעו לפני המלך יהוה׃ ירעם הים ומלאו
8 תבל וישבי בה׃ נהרות ימחאו־כף יחד הרים ירננו׃
9 לפני־יהוה כי־בא לשפט הארץ ישפט־תבל בצדק

PSALMUS XCIX. De potentiâ, justitiâ et sanctitate Regis in Regno hoc

א ועמים במישרים׃ צט יהוה מלך ירגזו
2 עמים ישב כרובים תנוט הארץ׃ יהוה בציון גדול ורם
3 הוא על־כל־העמים׃ יודו שמך גדול ונורא קדוש

it shall not move. He shall jûdge the people : in–rectitude. 11 The heavens
shall rejoice, and the earth : be glâd, the sea shall roar and its fulness. 12 The
field shall exult, and all that is in it, then all the trees of the wood shall be–glad.
13 For the face of Jehovah, for he has côme, for he has côme–to judge the earth :
he shall judge the world ; in righteousness, and the–people : in his truth ;

PSALM XCVII.

1 Jehovah has reigned, the earth : shall exult, and the māny islands shall re-
joice. 2 Clouds and darkness his circuit, righteousness and judgment the esta-
blishment of his throne. 3 Fire : for his face will gó, and around will burn his
ênemies. 4 His lightnings–have ênlightened the world ; the earth : has seen and
will trêmble. 5 The mountains as wax have been dĭssolved from the face of Je-
hovah, from the face of the Lord of the whole earth : 6 The heavens–have dèclar-
ed his righteousness, and all the–people : have sēen his glory. 7 Shall be–âsham-
ed all–who serve a graven image,–who boast themselves in idols, bĕnd your-
selves for him, O ye gods. 8 Zion has heard and will rêjoice, and the daughters ;
of Judah will êxult for the sake–of thy judgments, O Jehovah. 9 For thou, O
Jehovah, the Mŏst High upon all the earth : thou hast been ĕxalted very much
above all the gods. 10 They–who love Jehovah have hated êvil, keeping the souls :
of his–darling, from the hand : of the–wicked, he–shall rèscue them. 11 Light
has been–sown for the righteous, and joy ; for the–upright of heart. 12 Be glad
ye–righteous in Jehovah, and gíve praise for the remembrance of his holiness.

PSALM XCVIII.

1 A psalm–sîng for Jehovah, a new sông, for he has done wonders ; his right
hand–has gíven salvation for him, and the arm ; of his holiness. 2 Jehovah–has
made knôwn his salvation ; for the eyes : of the nations he has revealed his right-
eousness ; 3 He has remembered his mercy and his truth ; to the house of Israel,
and all the bounds of the earth : have seen the salvation ; of our God.–4 Give
praise, for Jehovah, all the earth : send forth a noise, and exult and sing. 5 Sing
for Jehovah, with the harp, with the harp and the voice of a psalm ; 6 With trum-
pets ; and the sound of a cornet,–praise for the face of the King Jehovah. 7 The
sea shall roar and the fulness of it, the world ; and dwellers in it. 8 The rivers
shall clap the hand ; at the same time the mountains shall exult. 9 For the face
of Jehovah, for he has côme–to judge the earth : he shall judge the world ; in
righteousness, and–people : in–rectitude.

PSALM XCIX.

1 Jehovah has reigned, the–people : shall tremble, sitting the cherubim, the
earth : will move, 2 Jehovah in Zion great, and he has been–êxalted above all
the–people : 3 They shall célebrate thy name great, and dréaded, holy

הוא׃ ועז מלך משפט אהב אתה כוננת מישרים 4
משפט וצדקה ביעקב אתה עשית׃ רוממו יהוה ה
אלהינו והשתחוו להדם רגליו קדוש הוא׃ משה 6
ואהרן בכהניו ושמואל בקראי שמו קראים אל־יהוה
והוא יענם׃ בעמוד ענן ידבר אליהם שמרו עדתיו 7
וחק נתן־למו׃ יהוה אלהינו אתה עניתם אל נשא 8
היית להם ונקם על־עלילותם׃ רוממו יהוה אלהינו 9
והשתחוו להר קדשו כי־קדוש יהוה אלהינו׃

administrando, demonstratâ.

PSALMUS C.

Docet nunquam intermittendas, esse gratiarum actiones, inque eo Dei cultum consistere.

ק מזמור לתודה הריעו ליהוה כל־הארץ׃ א
עבדו את־יהוה בשמחה באו לפניו ברננה׃ דעו כי־ 2 3
יהוה הוא אלהים הוא עשנו ולא אנחנו עמו וצאן
מרעיתו׃ באו שעריו בתודה חצרתיו בתהלה הודו 4
לו ברכו שמו׃ כי־טוב יהוה לעולם חסדו ועד־דר ה
ודר אמונתו׃

PSALMUS C I.

Describit, in personâ suâ, officia pii et optimi principis.

קא לדוד מזמור חסד־ א
ומשפט אשירה לך יהוה אזמרה׃ אשכילה בדרך תמים 2
מתי תבוא אלי אתהלך בתם־לבבי בקרב ביתי׃ לא־ 3
אשית לנגד עיני דבר־בליעל עשה־סטים שנאתי לא
ידבק בי׃ לבב עקש יסור ממני רע לא אדע׃ מלושני 4 ה
בסתר רעהו אותו אצמית גבה־עינים ורחב לבב אתו
לא אוכל׃ עיני בנאמני־ארץ לשבת עמדי הלך בדרך 6
תמים הוא ישרתני׃ לא־ישב בקרב ביתי עשה רמיה 7
דבר שקרים לא־יכון לנגד עיני׃ לבקרים אצמית כל־ 8
רשעי־ארץ להכרית מעיר־יהוה כל־פעלי און׃

PSALMUS C I I.

Est hæc oratio populi Dei, in magnâ calamitate constituti, apud Deum lamentantis et querulantis, ut

קב תפלה לעני כי־יעטף ולפני יהוה א
ישפך שיחו׃ יהוה שמעה תפלתי ושועתי אליך תבוא׃ 2
אל־תסתר פניך ממני ביום צר־לי הטה־אלי אזנך 3
ביום אקרא מהר ענני׃ כי־כלו בעשן ימי ועצמותי 4
כמוקד נחרו׃ הוכה כעשב ויבש לבי כי שכחתי ה

has been, 4 And the strĕngth of the king has loved judgment, thou hast esta-
blished–rectitude, judgment, and righteousness; in Jacob thou hast măde. 5 Ex-
alt Jehovah our God, and bĕnd yourselves for the footstool of his feet: holy he
has been. 6 Moses and Aaron among his priests, and Samuel among those–who
call upon his name–who have called upon Jehovah, and he shall hĕar them. 7 In
the pillar of the cloud he shall speak to them, they have kept his têstimonies;
and the dĕcree he has given for them. 8 Jehovah our God, thou hast hĕard them,
God has been merciful for them, and he has taken revenge upon their works;
9 Exalt Jehovah our God, and bĕnd yourselves for the mountain of his holiness,
for holy Jehovah our God.

PSALM C.

1 A song for práise;–gîve praise for Jehovah all the earth: 2 Serve the Jeho-
vah with gladness; ênter for his face with exultation; 3 Knów for Jehovah him-
self God, he has măde us and not we, his people: and the sheep: of his pasture;
4 Entêr his gates with práise, his courts: with glōry;–gíve praise for him, and
bless his name. 5 For good Jehovah, for an age his mercy, and to gêneration and
gêneration, his truth;

PSALM CI.

1 For David, a psalm. Mercy and judgment, I–shall sîng for thee, O Jehovah,
I shall sing. 2 I–will regulate in the way: of–pērfection, when wilt thou come to
me, I myself shall walk in the ĭntegrity of my heart, in the middle of my house.
3 I shall not plâce for the presence of mine eyes: the word of Belial, to make
those–who turn aside, I have hated, it shall not adhere to me. 4 A perverse heart
shall recede from me, the wĭcked I shall not knów.–5 Who–slanders in secret his
neighbour, him I shall cut off, proud of eyes: and elevated of heart, him I shall
not bear. 6 My eyes: upon the–faithful of the earth:–to dwéll with me, walking
in the way: of–perfection, he shall serve me. 7 He shall not dwell in the middle
of my house, making guile; speaking lies, he shall not be–established for the pre-
sence of my eyes: 8 For the–dawn, I shall cut off all the–wicked of the earth:–to
–dĕstroy from the city; of Jehovah all–who work iniquity.

PSALM CII.

1 An ădress for the pŏor, for he shall overwhelm, and for the presence of Je-
hovah, he shall pour forth his prâyer. 2 Jehovah hear my prāyer; and my cry to
thee will come. 3 Thou wilt not hide thy face from me, in the day of dîstress for
me,–ìncline to me thine ear; in the day I will call, hasten, hear me. 4 Because
my days have făiled as smoke, and my bones: as a firé have been bŭrned. 5 As
the herb–has been–cût down, and my heart has dried because I have forgotten

Zionis recordetur.

6 מאכל לחמי׃ מקול אנחתי דבקה עצמי לבשרי׃
7 8 דמיתי לקאת מדבר הייתי ככוס חרבות׃ שקדתי
9 ואהיה כצפור בודד על־גג׃ כל־היום חרפוני אויבי
י מהוללי בי נשבעו׃ כי־אפר כלחם אכלתי ושקוי
11 בבכי מסכתי׃ מפני־זעמך וקצפך כי נשאתני
12 13 ותשליכני׃ ימי כצל נטוי ואני כעשב איבש׃ ואתה
14 יהוה לעולם תשב וזכרך לדר ודר׃ אתה תקום
טו תרחם ציון כי־עת לחננה כי־בא מועד׃ כי־רצו עבדיך
16 את־אבניה ואת־עפרה יחננו׃ וייראו גוים את־שם
17 יהוה וכל־מלכי הארץ את־כבודך׃ כי־בנה יהוה
18 ציון נראה בכבודו׃ פנה אל־תפלת הערער ולא בזה
19 את־תפלתם׃ תכתב זאת לדר אחרון ועם נברא
כ יהלל־יה׃ כי־השקיף ממרום קדשו יהוה משמים
21 אל־ארץ הביט׃ לשמע אנקת אסיר לפתח בני
22 תמותה׃ לספר בציון שם יהוה ותהלתו בירושלם׃
23 בהקבץ עמים יחדו וממלכות לעבד את־יהוה׃
כה 24 ענה בדרך כחו קצר ימי׃ אמר אלי אל־תעלני
26 בחצי ימי בדור דורים שנותיך׃ לפנים הארץ יסדת
27 ומעשה ידיך שמים׃ המה יאבדו ואתה תעמד
28 וכלם כבגד יבלו כלבוש תחליפם ויחלפו׃ ואתה
29 הוא ושנותיך לא יתמו׃ בני־עבדיך ישכונו וזרעם
א לפניך יכון׃ קג לדוד ברכי נפשי

PSALMUS CIII. Celebrat hoc suavissimo hymno misericordiam et bonitatem Dei, ejusque paternam plane curam et animum in suos extollit.

2 את־יהוה וכל־קרבי את־שם קדשו׃ ברכי נפשי
3 את־יהוה ואל־תשכחי כל־גמוליו׃ הסלח
4 לכל־עונכי הרפא לכל־תחלואיכי׃ הגואל
ה משחת חייכי המעטרכי חסד ורחמים׃ המשביע
6 בטוב עדיך תתחדש כנשר נעוריכי׃ עשה צדקות
7 יהוה ומשפטים לכל־עשוקים׃ יודיע דרכיו למשה

to-eat my bread. 6 From the voice of my groaning ; my bone has adhered t
my flesh. 7 I have been-lĭkened to the pêlican ; of the desert, I have bĕen as a
owl ; of the-solitude ; 8 I have watched, and I shall be as a sparrow : alone upo
the building. 9 All the day, my enemies have reproached me,-mad against me
they have been sworn. 10 For ashes as bread I have eaten, and my-drink wit
weeping I have mingled. 11 From the face of thine indignation, and thy wrath
for thou hast raised me, and wilt thou-cause to cast me down. 12 My days as
shādow ĭnclĭned, and I as the grass, shall wither. 13 And thou, O Jehovah, fo
ever wilt rémain, and thy memory for gêneration and gêneration. 14 Thou wil
arise, and thou wilt pity Zion for the time :-to pity, for the áppointed time ha
côme. 15 For thy servants have lŏved her stones ; and her dust they shall favou
16 And the nations shall fear the name of Jehovah, and all the kings of the earth
thy glory. 17 For Jehovah has built Zion, and has been seen in his glory. 18 H
has looked to the prāyer ; of the dêstitute, and he has not despised their prāyer
19 This shall be-written for the generation after, and the people : have been creat
ed shall praise Jah. 20 For he has-caused to look from the height of his holines
Jehovah from the heavens to the earth :-has caused to lòok.-21 To hear the groan
of the bound-to loose the sons of death.-22 To tell in Zion the name of Jehovah
and his prāise ; in Jerusalem. 23 When-the-people : have been-assembled to
gether, and the kingdoms ;-to serve Jehovah. 24 His strêngth in the way : h
has humbled, he has abbreviated my days. 25 I have said, O my God, thou wil
not tăke me away in the hălf of my days, in generation and generations thy years
26 For the-face of the earth : thou hast founded, and the work of thy hands : th
heavens. 27 They shall perish, and thou wilt remain, and they all as a garment
shall grow old, and as a robe thou-wilt cause to change them, and they sha
change. 28 And thou hast been, and thy years ; shall not finish. 29 The sons o
thy servants shall dwell, and their seed for thy face shall be-established.

PSALM CIII.

1 For David, bless, O my soul : Jehovah, and all within me the name of his ho
liness. 2 O my soul : bless Jehovah, and thou wilt not forget all his benefit
3 Who hath forgiven all thine ĭniquities, who hath healed all thine infirmitie
4 Who hath redeemed from the pit thy-lĭfe ; who-causing to crown thee merc
and-pity. 5 Who-causing to satisfy with good thy mŏuth, thou wilt thyself a
the eagle renew thy youth. 6 Jehovah has made-righteousness ; and-judgmen
for all the-oppressed. 7 He-has caused to make known his ways : to Moses,

לבני ישראל עלילותיו׃ רחום וחנון יהוה ארך אפים 8
ורב־חסד׃ לא־לנצח יריב ולא לעולם יטור׃ לא 9 י
כחטאינו עשה לנו ולא כעֺונתינו גמל עלינו׃ כי כגבה 11
שמים על־הארץ גבר חסדו על־יראיו׃ כרחק מזרח 12
ממערב הרחיק ממנו את־פשעינו׃ כרחם אב על־ 13
בנים רחם יהוה על־יראיו׃ כי־הוא ידע יצרנו זכור 14
כי־עפר אנחנו׃ אנוש כחציר ימיו כציץ השדה כן טו
יציץ׃ כי רוח עברה־בו ואיננו ולא־יכירנו עוד 16
מקומו׃ וחסד יהוה מעולם ועד־עולם על־יראיו 17
וצדקתו לבני בנים׃ לשמרי בריתו ולזכרי פקדיו 18
לעשותם׃ יהוה בשמים הכין כסאו ומלכותו בכל 19
משלה׃ ברכו יהוה מלאכיו גברי כח עשי דברו כ
לשמע בקול דברו׃ ברכו יהוה כל־צבאיו משרתיו 21
עשי רצונו׃ ברכו יהוה כל־מעשיו בכל־מקמות 22
ממשלתו ברכי נפשי את־יהוה׃

כ"א כעונותינו

קד

PSALMUS CIV.

Argumenta Deum celebrandi porro persequitur: atque hîc elegantissimè describit pulchritudinem rerum à Deo conditarum, atque universæ naturæ veluti theatrum aperit.

ברכי נפשי את־יהוה יהוה אלהי גדלת מאד הוד והדר א
לבשת׃ עטה אור כשלמה נוטה שמים כיריעה׃ 2
המקרה במים עליותיו השם עבים רכובו המהלך 3
על־כנפי־רוח׃ עשה מלאכיו רוחות משרתיו אש 4
להט׃ יסד־ארץ על־מכוניה בל־תמוט עולם ועד׃ ה
תהום כלבוש כסיתו על־הרים יעמדו־מים׃ מן־ 6 7
גערתך ינוסון מן־קול רעמך יחפזון׃ יעלו הרים ירדו 8
בקעות אל־מקום זה יסדת להם׃ גבול־שמת בל־ 9
יעברון בל־ישבון לכסות הארץ׃ המשלח מעינים י
בנחלים בין הרים יהלכון׃ ישקו כל־חיתו שדי ישברו 11
פראים צמאם׃ עליהם עוף־השמים ישכון מבין עפאים 12
יתנו־קול׃ משקה הרים מעליותיו מפרי מעשיך 13
תשבע הארץ׃ מצמיח חציר לבהמה ועשב לעבדת 14

for the sons, his works ; [8] Jehovah, merciful and kind, long of–wrath, and grēat
of mercy. [9] Not for an age he shall côntend, and not for ever he shall kĕep.
[10] He has not done for us according–to our sins, nor according–to our iniquities ;
hath he recompensed upon us. [11] For according–to the altitude of the heavens
above the earth : he hath strengthened his mercy upon those–who fear him. [12] As
the east has been–removed from the west, he–has caused to stand from us our
iniquities. [13] As a father hath pity upon his sons, Jehovah has pity upon them–
who fear him. [14] For he has known our frame, he has remembered that we
dust. [15] Man as the herb, his days as a flower of the field, so he shall flourish.
[16] For the wind : has passed in him, and he not, and shall not cause to àcknow-
ledge him any longer his place : [17] And the mercy of Jehovah, from age to age
upon those–who fear him and his righteousness ; for the sons of sons. [18] For
those–who keep his covenant ; and for those–who remember his precepts–
to do them. [19] Jehovah in the heavens–has caused to prêpare his throne, and his
–kingdom ; in all has ruled. [20] Bless Jehovah, ye his angels–strong of
strĕngth–who perform his word,–to hear in the voice of his word. [21] Bless Jeho-
vah, all ye his armies, his ministers–who pĕrform his wĭll. [22] Bless Jehovah, all
ye his works, in all plâces : of his dominion ; Bless Jehovah, O my soul :

PSALM CIV.

[1] Bless Jehovah, O my soul : Jehovah, my God, thou hast been–great very
much, glory and honour thou hast been–clothed. [2] Covering light as a garment ;
extending the heavens as a curtain ;–[3] Causing to gather in the waters his chăm-
bers ; who has plâced the clouds his chariot,–who–causing to walk upon the
wings : of the wind : [4] He has made his angels spirits : his servants fire : of burn-
ing. [5] He hath founded the earth : upon its basis, it will not move an age and
time. [6] The deep : as a garment thou hast ĕnclosed it, upon the mountain the
waters shall stand. [7] From thy reproach ; they shall flee, from the voice of thy
thunder, they shall haste away. [8] The mountains shall ascend, the valleys ; have
descended to that place : thou hast founded for them. [9] A bound thou hast
placed, they shall not pâss over, they shall not turn–to cŏver the earth : [10] Who–
causing to send fountains in the valley, between the mountains they shall walk.
[11] They shall gĭve drink all the bĕasts ; of the fiĕld, the wild asses shall break
their thirst. [12] Upon them the bird of the heavens shall dwell, from between the
leaves, they shall gìve a voice.–[13] Causing to water the mountains, from their
higher places ; of the frŭit of thy works, the earth : shall be–full.–[14] Causing to
bud the grass, for the beast : and herb for the use ;

טו האדם להוציא לחם מן־הארץ׃ ויין ישמח לבב־אנוש
16 להצהיל פנים משמן ולחם לבב־אנוש יסעד׃ ישבעו
17 עצי יהוה ארזי לבנון אשר נטע׃ אשר־שם צפרים יקננו
18 חסידה ברושים ביתה׃ הרים הגבהים ליעלים סלעים
19 מחסה לשפנים׃ עשה ירח למועדים שמש ידע
כ מבואו׃ תשת־חשך ויהי לילה בו־תרמש כל־חיתו־
21 יער׃ הכפירים שאגים לטרף ולבקש מאל אכלם׃
22 23 תזרח השמש יאספון ואל־מעונתם ירבצון׃ יצא אדם
24 לפעלו ולעבדתו עדי־ערב׃ מה־רבו מעשיך יהוה
כה כלם בחכמה עשית מלאה הארץ קנינ*ך׃ זה הים — כ״א קנינך
גדול ורחב ידים שם־רמש ואין מספר חיות קטנות
26 עם־גדלות׃ שם אניות יהלכון לויתן זה יצרת לשחק־
27 28 בו׃ כלם אליך ישברון לתת אכלם בעתו׃ תתן להם
29 ילקטון תפתח ידך ישבעון טוב׃ תסתיר פניך יבהלון
ל תסף רוחם יגועון ואל־עפרם ישובון׃ תשלח רוחך
31 יבראון ותחדש פני אדמה׃ יהי כבוד יהוה לעולם
32 ישמח יהוה במעשיו׃ המביט לארץ ותרעד יגע
33 בהרים ויעשנו׃ אשירה ליהוה בחיי אזמרה לאלהי
לה 34 בעודי׃ יערב עליו שיחי אנכי אשמח ביהוה׃ יתמו
חטאים מן־הארץ ורשעים עוד אינם ברכי נפשי את־
א יהוה הללו־יה׃ קה הודו ליהוה קראו
2 בשמו הודיעו בעמים עלילותיו׃ שירו־לו זמרו־לו
3 שיחו בכל־נפלאתיו׃ התהללו בשם קדשו ישמח
4 לב מבקשי יהוה׃ דרשו יהוה ועזו בקשו פניו תמיד׃
ה 6 זכרו נפלאתיו אשר־עשה מפתיו ומשפטי־פיו׃ זרע
7 אברהם עבדו בני יעקב בחיריו׃ הוא יהוה אלהינו
8 בכל־הארץ משפטיו׃ זכר לעולם בריתו דבר צוה
9 לאלף דור׃ אשר כרת את־אברהם ושבועתו לישחק׃

PSALMUS CV.
Judæos imprimis, recordatione divinorum beneficiorum, ad Dei laudes excitat, et historiam Gentis ab ipsa origine, inde usque ab Abrahamo, repetit.

of man, that–he–might dráw bread from the earth : 15 And wine shall gladder
the heart of man–to–cause to shine his–făce from oil, and bread shall support the
heart of man. 16 The trees of Jehovah shall be–full, the cedars of Lebanon
which he hath planted. 17 That there the birds : shall build, the stork ; the fir-
trees her house. 18 The high mountains for the wild goats ; the rocks a refuge
for the hares. 19 He hath made the moon for times, the sun has known his set-
ting. 20 Thou wilt plâce darkness, and it shall bĕ night in it, shall creep forth
every bĕast ; of the wood. 21 The young lions–who roar for prey, and–to seek
from God their food. 22 The sun will rise, they shall assemble, and to their dens
they shall hasten. 23 Man shall go for his work, and for his service ; to the even-
ing. 24 How mānifold thy works, O Jehovah, in wisdom ; thou hast măde them
all, the earth : has been–filled, thy pŏssessions. 25 This sea great, and extended
of places, there reptiles, and not number, beasts ;–small ; with the–great ; 26 There
shĭps : shall traverse, that Leviathan thou hast formed–to sport in it. 27 All
these shall hope in thee–to gìve their food in its time : 28 Thou wilt give for
them, they shall gather, thou wilt open thy hand : they shall be–satisfied good
29 Thou–wilt cause to hide thy face, they shall be–troubled, thou wilt tàke their
spirit : they shall fail, and to their dust they shall turn. 30 Thou wilt send thy
spirit : they shall be–created, thou wilt renew the–face of the ground ; 31 The
glory of Jehovah shall bĕ for ever, Jehovah shall rejoice in his works. 32 Who–
causing to lòok for the earth : and it will tremble, he shall tòuch in the moun-
tains, and they shall smoke. 33 I–will câuse to sing for Jehovah in my lĭfe ; I
will sing for my God, in my time. 34 Shall be–sweet upon him my wôrd, I will
be–glad in Jehovah. 35 Sinners shall be–cōnsumed from the earth : and the
–wicked, time they not, bless, O my soul : the Jehovah, Hallelujah.

PSALM CV.

1 Praise for Jehovah, call on his name–cause to know among the people : his
works ;–2 Cause to sing to him, sing to him,–cause to speak concerning all his
wonderful works ; 3 You yourselves glory in his holy name, the heart of those-
who–seek Jehovah shall rejoice. 4 Seek Jehovah and his strēngth, seek his–făce
always. 5 Remember the wonderful works ; which he hath done, his wónders
and the judgments of his mŏuth. 6 O seed of Abraham his servant, O sons of
Jacob his chosen. 7 He Jehovah our God in all the earth : his judgments
8 He has remembered his covenant ; for ever, the word, he has commanded for a
thousand : generations. 9 Which he made with Abraham and oath to Isaac.

ויעמידה ליעקב לחק לישראל ברית עולם׃ לאמר לך י 11
אתן את־ארץ כנען חבל נחלתכם׃ בהיותם מתי 12
מספר כמעט וגרים בה׃ ויתהלכו מגוי אל־גוי מממלכה 13
אל־עם אחר׃ לא־הניח אדם לעשקם ויוכח עליהם 14
מלכים׃ אל־תגעו במשיחי ולנביאי אל־תרעו׃ ויקרא טו 16
רעב על־הארץ כל־מטה־לחם שבר׃ שלח לפניהם 17
רגלו קרי איש לעבד נמכר יוסף׃ ענו בכבל רגליו ברזל באה 18
נפשו׃ עד־עת בא־דברו אמרת יהוה צרפתהו׃ שלח כ 19
מלך ויתירהו משל עמים ויפתחהו׃ שמו אדון לביתו 21
ומשל בכל־קנינו׃ לאסר שריו בנפשו וזקניו יחכם׃ 22
ויבא ישראל מצרים ויעקב גר בארץ־חם׃ ויפר את־ 23 24
עמו מאד ויעצמהו מצריו׃ הפך לבם לשנא עמו כה
להתנכל בעבדיו׃ שלח משה עבדו אהרן אשר־בחר 26
כ״א ומופתים בו׃ שמו־בם דברי אתותיו ומפתים בארץ חם׃ שלח 27 28
דברו קרי חשך ויחשך ולא מרו את־דבריו׃ הפך את־מימיהם 29
לדם וימת את־דגתם׃ שרץ ארצם צפרדעים בחדרי ל
מלכיהם׃ אמר ויבא ערב כנים בכל־גבולם׃ נתן 31 32
גשמיהם ברד אש להבות בארצם׃ ויך גפנם 33
ותאנתם וישבר עץ גבולם׃ אמר ויבא ארבה וילק 34
ואין מספר׃ ויאכל כל־עשב בארצם ויאכל פרי לה
אדמתם׃ ויך כל־בכור בארצם ראשית לכל־אונם׃ 36
ויוציאם בכסף וזהב ואין בשבטיו כושל׃ שמח מצרים 37 38
בצאתם כי־נפל פחדם עליהם׃ פרש ענן למסך ואש 39
שליו קרי להאיר לילה׃ שאל ויבא שלו ולחם שמים ישביעם׃ מ
פתח צור ויזובו מים הלכו בציות נהר׃ כי זכר את־ 41 42
דבר קדשו את־אברהם עבדו׃ ויוצא עמו בששון 43
ברנה את־בחיריו׃ ויתן להם ארצות גוים ועמל 44
לאמים יירשו׃ בעבור ישמרו חקיו ותורתיו ינצרו מה

10 And he–shall cause to appoint, it for Jacob for a stātute, for Israel a covenan
for ever.–11 To say for thee, I will gìve the land: of Canaan, the line of your ir
heritance; 12 When–they wĕre men from number as little, and–who were jôu
neying in it. 13 And they shall themselves walk from nation to nation, fro
kingdom; to another people: 14 He–has not pérmitted man–to afflict them, an
for them he has reproved kings. 15 You shall not tòuch my–anointed, and to m
prophets you shall do no hârm. 16 And he shall call a famine upon the earth
he hath brŏken the whole stâff: of bread. 17 He has sent for their face a ma
for a slave Joseph has been sold. 18 They have ăfflicted with the fetter his fee
the iron has entered his soul: 19 To the time: his word has côme, the word;
Jehovah has purified him. 20 The king has sent, and–shall cause to loôse hir
the ruler of the people: and he shall loose him. 21 He hath plâced him lord f
his house, and ruler in all his pŏssession. 22 That–he might bind prînces, accor
ing–to his soul: and his senators he shall make wise. 23 And Israel shall côn
to Egypt, and Jacob has sôjourned in the land: of Ham. 24 And he sha
strĕngthen his people: very much, and he shall strengthen before his ênemie
25 He has turned their hĕart–to hate his people: for themselves to practise gui
against his servants. 26 He has sent Moses his servant, Aaron whom he has s
lected in it. 27 They have plâced among them the words of his signs: and wô
ders in the land: of Ham. 28 He hath sent darkness and they shall darken, ar
they have not ŏpposed his word. 29 He has turned their waters for blood, ar
he shall slây thêir fish. 30 Their land: has fertilly produced frogs: in the chan
bers of their kings. 31 He hath said, and shall côme an assembly of insects, li
in all their bounds. 32 He has given their–rain hail, fire: of flames; in the
land: 33 And he shall strîke their vine; and their fig; and he shall break t
tree of their coast. 34 He hath said, and shall côme the locust and căterpill
from number: 35 And shall eat every herb in the land: and shall eat the fruit
their ground; 36 And he shall strîke all the first-born in their land: the–chief f
all their strength. 37 And he–shall cause to léad them with silver and gold, ar
not in his tribes: weak. 38 Egypt has rejoiced when–they wént out, for the
terror had rushed upon them. 39 He has expanded a cloud for a tènt, and fir
–to–cause to see the night. 40 He has sought and shall come the quails; a
bread of the heavens, he shall satisfy them. 41 He hath opened the rock and w
ters shall flow, they have gone through the dry plăces; of a river. 42 For he h
remembered his holy word, Abraham his servant. 43 And he shall lead his pe
ple: with jôy, with the sŏund of a trumpet; his–chosen. 44 And he shall gi
for them the lands: of the nations, and the labour for the–people they shall pc
sess. 45 In passing they shall keep his stătutes, and his laws; they shall preser

א הללו־יה׃ קו הללו יה הודו ליהוה
2 כי־טוב כי לעולם חסדו׃ מי ימלל גבורות יהוה ישמיע
3 כל־תהלתו׃ אשרי שמרי משפט עשה צדקה בכל־
4 עת׃ זכרני יהוה ברצון עמך פקדני בישועתך׃
ה לראות בטובת בחיריך לשמח בשמחת גויך
6 להתהלל עם־נחלתך׃ חטאנו עם־אבותינו העוינו
7 הרשענו׃ אבותינו במצרים לא־השכילו נפלאותיך
לא זכרו את־רב חסדיך וימרו על־ים בים־
8 סוף׃ ויושיעם למען שמו להודיע את־גבורתו
9 ויגער בים־סוף ויחרב ויוליכם בתהמות כמדבר׃
י ויושיעם מיד שונא ויגאלם מיד אויב׃
11 ויכסו־מים צריהם אחד מהם לא נותר׃
12 13 ויאמינו בדבריו ישירו תהלתו׃ מהרו שכחו
14 מעשיו לא־חכו לעצתו׃ ויתאוו תאוה במדבר
טו וינסו־אל בישימון׃ ויתן להם שאלתם וישלח רזון
16 בנפשם׃ ויקנאו למשה במחנה לאהרן קדוש
17 יהוה׃ תפתח־ארץ ותבלע דתן ותכס על־עדת
18 אבירם׃ ותבער־אש בעדתם להבה תלהט רשעים׃
כ 19 יעשו־עגל בחרב וישתחוו למסכה׃ וימירו את־
21 כבודם בתבנית שור אכל עשב׃ שכחו אל מושיעם
22 עשה גדלות במצרים׃ נפלאות בארץ חם נוראות
23 על־ים־סוף׃ ויאמר להשמידם לולי משה בחירו
24 עמד בפרץ לפניו להשיב חמתו מהשחית׃ וימאסו
כה בארץ חמדה לא־האמינו לדברו׃ וירגנו באהליהם
26 לא שמעו בקול יהוה׃ וישא ידו להם להפיל אותם
27 במדבר׃ ולהפיל זרעם בגוים ולזרותם בארצות׃
28 29 ויצמדו לבעל פעור ויאכלו זבחי מתים׃ ויכעיסו
ל במעלליהם ותפרץ־בם מגפה׃ ויעמד פינחס ויפלל

PSALM CVI.

Hallelujah.

PSALM CVI.

1 Hallelujah, práise for Jehovah, for good, because for ever his mercy. 2 Who
shall utter ? the–strength ; of Jehovah, and–shall cause ? to tell all his prăise ; 3 O
the–blessedness of those–who keep his judgment, doing righteousness ; in every
time : 4 Remember me, O Jehovah, in the good-wĭll of thy people : visit me with
thy salvation ;–5 To sēe with the good of thy–chosen–to rejoice with the joy ; of thy
people : to glory myself with thy heritage ; 6 We–have sinned with our fathers,
we–have caused to ăct wickedly, we have caused to sin. 7 Our fathers in Egypt,
–have not caused to understand thy wonders ; they have not been–mindful of the
number of thy mercies, and they shall rĕbel upon the sea, in the sea of Suph.
8 And he–has caused to preserve them for the sake–of his name,–to–cause to
knów his strength ; 9 And he shall rebuke in the water of Suph, and it shall be–
dried, he–has made them to walk, in the–deep ; as a desert. 10 And he–has caus-
ed to save them from the hand : of the hater, and he shall defend them from the
hand : of the enemy. 11 And the waters shall cŏver their enemies, one of them has
not been léft. 12 And they shall trust in his words, they–shall cause to sîng his
prăise ; 13 They have hastened, they have forgotten his works, they have not wăit-
ed for his cóunsel ; 14 And they shall themselves lŭst a lust ; in the desert, and
they shall tĕmpt God in the wilderness. 15 And he shall give for them their pe-
tition ; and he shall send leanness in their soul : 16 And they shall envy for Moses in
the camp : for Aaron the holy of Jehovah. 17 The earth ; shall open and swallow
Dathan, and shall ĕnclose upon the ássembly ; of Abiram. 18 And a fire : shall burn
in their assembly ; the flame ; shall consume the–wicked. 19 They shall măke a calf
in Horeb, and shall bĕnd themselves–to–càuse to pour out drink offering ; 20 And
they–shall cause to chănge their glory into the sĭmilitude ; of an ox eating grass
21 They have forgotten God their Saviour doing great things ; in Egypt. 22 Won-
ders ; in the land of Ham, térrible things ; upon the sea of Suph. 23 And he shal
say–to–cause to destroy them, unless Moses his chosen has stood in the breach fo
his presence,–to–cause to tûrn away his wráth ; from–căusing to destroy them
24 And they shall despise in the land : of desire ; they–have not believed for hi
word. 25 And they shall murmur in their tents, they have not hearkened to th
voice of Jehovah. 26 And he shàll lift his hand : for them–to–cause them to fal
in the desert. 27 And–to–cause to separate their seed among the nations, and–t
scătter them in the–earth : 28 And they shall adhere to Baal-peor, and they shal
eat the sacrifices of the–deâd. 29 And they–shall irritate with their works, an
the pèstilence ; shall break in among them. 30 And Phinehas shall stand an
shall judge,

ותעצר המגפה׃ ותחשב לו לצדקה לדר ודר עד־ 31
עולם׃ ויקציפו על־מי מריבה וירע למשה בעבורם׃ 32
כי־המרו את־רוחו ויבטא בשפתיו׃ לא־השמידו את־ 33 34
העמים אשר אמר יהוה להם׃ ויתערבו בגוים וילמדו לה
מעשיהם׃ ויעבדו את־עצביהם ויהיו להם למוקש׃ 36
ויזבחו את־בניהם ואת־בנותיהם לשדים׃ וישפכו דם 37 38
נקי דם־בניהם ובנותיהם אשר זבחו לעצבי כנען
ותחנף הארץ בדמים׃ ויטמאו במעשיהם ויזנו 39
במעלליהם׃ ויחר־אף יהוה בעמו ויתעב את־נחלתו׃ מ
ויתנם ביד־גוים וימשלו בהם שנאיהם׃ וילחצום 41 42
אויביהם ויכנעו תחת ידם׃ פעמים רבות יצילם והמה 43
ימרו בעצתם וימכו בעונם׃ וירא בצר להם בשמעו 44
חסדיו קרי — את־רנתם׃ ויזכר להם בריתו וינחם כרב חסדו׃ ויתן מה 46
אותם לרחמים לפני כל־שוביהם׃ הושיענו יהוה 47
אלהינו וקבצנו מן־הגוים להודות לשם קדשך
להשתבח בתהלתך׃ ברוך יהוה אלהי ישראל מן־ 48
העולם ועד העולם ואמר כל־העם אמן הללו־יה׃

PSALMUS CVII. Hymnus pulcherrimus, quo bonitas et misericordia Dei erga universos homines, cum afflictione oppressi ad ipsum clamant, prædicatur: tum præsertim divina ipsius in populum suum beneficia celebrantur, quem promittit sese.

ספר חמישי

קז הדו ליהוה כי־טוב כי לעולם א
חסדו׃ יאמרו גאולי יהוה אשר גאלם מיד־צר׃ 2
ומארצות קבצם ממזרח וממערב מצפון ומים׃ תעו 3 4
במדבר בישימון דרך עיר מושב לא מצאו׃ רעבים ה
גם־צמאים נפשם בהם תתעטף׃ ויצעקו אל־יהוה 6
בצר להם ממצוקותיהם יצילם׃ וידריכם בדרך ישרה 7
ללכת אל־עיר מושב׃ יודו ליהוה חסדו ונפלאותיו 8 כ"א את"
לבני אדם׃ כי־השביע נפש שקקה ונפש רעבה מלא־ 9
טוב׃ ישבי חשך וצלמות אסירי עני וברזל׃ כי־המרו י 11
אמרי־אל ועצת עליון נאצו׃ ויכנע בעמל לבם כשלו 12
ואין עזר׃ ויזעקו אל־יהוה בצר להם ממצוקותיהם 13

and shall be–restrained the pèstilence ; 31 And shall be–reckoned to him for
righteousness ; for gêneration and gêneration, time an age. 32 And they–shall ir-
ritate upon the water of Mêribah, and shall be–êvil to Moses on account of them.
33 For they have prŏvoked his spirit : and he shall speak rashly with his lips ;
34 They–have not destroyed the–people : whom Jehovah has said for them. 35 And
they have mingled themselves with the nations, and shall learn their works.
36 And they shall serve their graven images, and they shall bĕ to them for a
snåre : 37 And they shall sacrifice their sons and their daughters ; to demons.
38 And they shall pour forth blood ĭnnocent, blood of their sons and of their
daughters ; whom they have sacrificed to the graven images of Canaan,
and the earth : shall be–profaned–blood. 39 And they shall be–polluted in
their works, and they shall cŏmmit fornication wìth their delusions. 40 And
the anger of Jehovah shall burn, against his people : and he shall abominate his
inheritance ; 41 And he shall givè them to the hand : of the nations, and their ha-
ters shall rule over them. 42 And their enemies shall oppress them, and they
shall be–humbled under their hand : 43 Times : māny ; he–shall dèliver them, and
they shall provoke wìth their cóunsel ; and they shall be–hūmbled in their ini-
quity. 44 And he shall bĕhold in a difficûlty for them when–he heard their crȳ ;
45 And he shall remember his covenant ; for them, and he shall repent according
–to the mūltitude of his mercies. 46 And he shall givè them for–pity, for the pre-
sence of all their ĕnemies. 47 Kéep us, O Jehovah our God, and assemble us
from the nations–to práise thy holy name–to glorify oneself with thy prāise ;
48 Blessed be Jehovah the God of Israel, from an age to time and an age, all the
people : have said, Amen, Hallelujah.

PSALM CVII.

1 Práise for Jehovah, for good, for ever his mercy. 2 The–redeemed of Jeho-
vah shall declare whom he hath redeemed them, from the hand : of the ênemy
3 And from the lands : he hath gathered them, from the east and from the west
from the north and from the sea. 4 They have wăndered in the desert, in th
wildness, a way : a city ; of habitátion they have not found.–5 Hungry and–thirs
ty their soul : in them will roll itself. 6 And they shall cry to Jehovah in the dîf
ficulty for them, and from their straits ; he–shall rèscue them. 7 And he–shal
direct them in a right path :–to gó to a city ; of habitation. 8 They shall prais
for Jehovah his mercy, and his wonders ; for the sons of Adam. 9 For he–hat
satisfied the soul : needy ; and the soul : hungry ; he hath filled good.–10 Wh
dwell in darkness and the shadow of death,–who are bound in wănt and iror
11 For they–have rĕbelled against the words of God, and the cóunsel ; of the Mŏs
High they have contemned. 12 In labour their heart shall be–humbled, the
have stumbled, and no helper. 13 And they shall cry to Jehovah in difficûlt
for them, and from their straits ;

ngrega- rum ex nnibus cis disper- onis suæ, st mul- s angus- is.

14 יושיעם׃ יוציאם מחשך וצלמות ומוסרותיהם ינתק׃
16 טו יודו ליהוה חסדו ונפלאותיו לבני אדם׃ כי־שבר
17 כ"א אויל' דלתות נחשת ובריחי ברזל גדע׃ אולים מדרך פשעם
18 ומעונתיהם יתענו׃ כל־אכל תתעב נפשם ויגיעו עד־
19 שערי־מות׃ ויזעקו אל־יהוה בצר להם ממצוקותיהם
כ יושיעם׃ ישלח דברו וירפאם וימלט משחיתותם׃
21 22 יודו ליהוה חסדו ונפלאותיו לבני אדם׃ ויזבחו זבחי
23 תודה ויספרו מעשיו ברנה׃ יורדי הים באניות עשי
24 מלאכה במים רבים׃ המה ראו מעשי יהוה ונפלאותיו
26 כה במצולה׃ ויאמר ויעמד רוח סערה ותרומם גליו׃ יעלו
27 שמים ירדו תהומות נפשם ברעה תתמוגג׃ יחוגו
28 וינועו כשכור וכל־חכמתם תתבלע׃ ויצעקו אל־יהוה
29 בצר להם וממצוקתיהם יוציאם׃ יקם סערה לדממה — בנ"א וממצוקיו
ל ויחשו גליהם׃ וישמחו כי־ישתקו וינחם אל־מחוז
31 חפצם׃ יודו ליהוה חסדו ונפלאותיו לבני אדם׃ — כ"א
32 33 וירוממוהו בקהל עם ובמושב זקנים יהללוהו׃ ישם
34 נהרות למדבר ומצאי מים לצמאון׃ ארץ פרי למלחה
לה מרעת יושבי בה׃ ישם מדבר לאגם־מים וארץ ציה
36 למצאי מים׃ ויושב שם רעבים ויכוננו עיר מושב׃
37 38 ויזרעו שדות ויטעו כרמים ויעשו פרי תבואה׃ ויברכם
39 וירבו מאד ובהמתם לא ימעיט׃ וימעטו וישחו מעצר
מ רעה ויגון׃ שפך בוז על־נדיבים ויתעם בתהו לא־דרך׃
41 42 וישגב אביון מעוני וישם כצאן משפחות׃ יראו ישרים
43 וישמחו וכל־עולה קפצה פיה׃ מי־חכם וישמר־אלה
א ויתבוננו חסדי יהוה׃ קח שיר מזמור

SALMUS CVIII. stendunt deles omtum acrem- e ani- um suum, Deum elebran- dum;

2 לדוד׃ נכון לבי אלהים אשירה ואזמרה אף־כבודי׃
3 4 עורה הנבל וכנור אעירה שחר׃ אודך בעמים יהוה
ה ואזמרך בלאמים׃ כי־גדול מעל־שמים חסדך ועד־

he-shall save them. 14 And he–has led them from darkness and the shadow of
death, and their chains; he shall break. 15 They shall–prăise for Jehovah his
mercy, and his wonders; to the sons of Adam. 16 For he has worn the gates; of
brass: and the bolts of iron he has broken. 17 The–fool from the way: of their
lying, and from their ĭniquities; shall ăfflict themselves. 18 Their soul: will re-
ject all food, and they–shall àpproach to the gates of death. 19 And they shall
cry to Jehovah in dîfficulty for them, and from their distresses; he–shall save
them. 20 And he shall send his word, and shall heal them, and shall rescue them
from their–pît; 21 They–shall prăise for Jehovah his mercy, and his wonders; for
the sons of Adam. 22 And they shall sacrifice sacrifices of práise; and shall enu-
merate his works with prōclamation;–23 Who descend into the sea in shĭps:–who
pĕrform work; in the waters–grĕat. 24 They have sĕen the works of Jehovah,
and his wonders; in the deep; 25 And he shall speak, and the spirit: of the
storm; shall stand, and shall raise his bĭllows. 26 They shall ăscend the heavens,
they shall descend the depths: their soul: with êvil; will melt itself. 27 They
shall toss, and they shall bend as drunk, and all their wisdom; shall devour it-
self. 28 And they shall cry to Jehovah in their dîfficulty, and from their dîs-
tresses; he–shall rescue them. 29 He shall raise the storm; for silence; and their
bĭllows shall bĕ–quiet. 30 And they shall rejoice, for they shall be–silent, and he
has led them to the bound of their desire. 31 They shall cĕlebrate for Jehovah
his mercy, and his wonders; to the sons of Adam. 32 And they shall exalt him
in the meeting of the people: and in the séat of the elders they shall praise him.
33 He shall plâce rivers; in the desert, and the–flówing of waters to thirst. 34 The
earth: frŭitful to barrenness; from the wĭckedness of those–who dwell in it.
35 He shall place the desert to a pool of water; and the land: desert to the–flów-
ing of waters. 36 Thither he shall remove families, and shall prepare a city; of
habitation. 37 And they shall sow fields and they shall plânt vines, and
they shall măke–frŭits of increase; 38 And he shall bless them, and they
shall be–mŭltiplied very much, and he–shall not diminish their càttle: 39 And
they shall decrease, and shall be–hŭmbled from oppression, êvil; and sick-
ness. 40 He hath poured contempt upon princes, he shall wănder them in the de-
sert no way: 41 He shall lift the nĕedy from wănt, and shall place as a flock: fami-
lies; 42 The–righteous shall behold, and they shall be–glad, and every iniquity;
has shut its mŏuth. 43 Who wise shall keep these, and they themselves shall ob-
serve the mercies of Jehovah.

PSALM CVIII.

1 A Psalm, a sông for David. 2 My heart has been prepared, O God, I will sing
and strike the lyre, my glory. 3 Awake, psaltery and harp, I–will awâke early.
4 I will práise thee among the people: O Jehovah, I will praise thee among the
nations. 5 For great above the heavens thy mercy, and to

שחקים אמתך: רומה על־שמים אלהים ועל כל־הארץ 6
כבודך: למען יחלצון ידידיך הושיעה ימינך ועננו: 7 ועננ‍י ק
אלהים דבר בקדשו אעלזה אחלקה שכם ועמק סכות 8
אמדד: לי גלעד לי מנשה ואפרים מעוז ראשי יהודה 9
מחקקי: מואב סיר רחצי על־אדום אשליך נעלי עלי י
פלשת אתרועע: מי יבלני עיר מבצר מי נחני עד־אדום: 11
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נעשה־חיל והוא יבוס צרינו: קט למנצח א

ejusque triumphos et victorias, narrant; atque in eo sese confidere et gloriari demonstrant.

כ"א יובלני

PSALMUS CIX.

Continet hic psalmus gravissimas in improbos homines, et Regni Dei adversarios, sententias.

לדוד מזמור אלהי תהלתי אל־תחרש: כי פי רשע ופי־ 2
מרמה עלי פתחו דברו אתי לשון שקר: ודברי שנאה 3
סבבוני וילחמוני חנם: תחת־אהבתי ישטנוני ואני 4
תפלה: וישימו עלי רעה תחת טובה ושנאה תחת ה
אהבתי: הפקד עליו רשע ושטן יעמד על־ימינו: 6
בהשפטו יצא רשע ותפלתו תהיה לחטאה: יהיו־ימיו 7 8
מעטים פקדתו יקח אחר: יהיו־בניו יתומים ואשתו 9
אלמנה: ונוע ינועו בניו ושאלו ודרשו מחרבותיהם: י
ינקש נושה לכל־אשר־לו ויבזו זרים יגיעו: אל־יהי־ 11 12
לו משך חסד ואל־יהי חונן ליתומיו: יהי־אחריתו 13
להכרית בדור אחר ימח שמם: יזכר עון אבתיו 14
אל־יהוה וחטאת אמו אל־תמח: יהיו נגד־ טו
יהוה תמיד ויכרת מארץ זכרם: יען אשר לא־ 16
זכר עשות חסד וירדף איש־עני ואביון ונכאה
לבב למותת: ויאהב קללה ותבואהו ולא־ 17
חפץ בברכה ותרחק ממנו: וילבש קללה 18
כמדו ותבא כמים בקרבו וכשמן בעצמותיו: תהי־ 19
לו כבגד יעטה ולמזח תמיד יחגרה: זאת פעלת כ
שטני מאת יהוה והדברים רע על־נפשי: ואתה 21

the clouds, thy truth; [6] Be-exalted, O God, above the heavens, thy glory, above
all the earth: [7] For the sake thy-chosen shall be-free, thy right hand:-has sáv-
ed, and hĕar me. [8] God hath spoken in his holiness, I will exult, I will divide
Shechem, and the valley of Sŭccoth; I will measure. [9] For me Gilead, for me
Manasseh, and Ephraim, the strength of my head, Judah my law-giver. [10] Moab
the pot: of my ablution, upon Edom I-will throw my sandal, and upon Philis-
tia I myself will rejoice. [11] Who-shall lead me, city; fortified? who has brŏught
me to Edom? [12] O God, wilt thou repel us? O God, wilt thou not gó forth? in
our armies; [13] Gíve for us strength; from dĭfficulty, and false the salvation; of
Adam. [14] In God we shall make strength, and he shall trample our enemies.

PSALM CIX.

[1] To the conqueror, for David, a psalm, O God, of my prāise; thou wilt not be
silent. [2] For the mouth of the wicked and the mouth of guile; upon me they
have opened, they have addressed me the tongue: of falsehood. [3] And the words
of hatred; they have surrounded me, and they shall fight me, causeless. [4] For
my love they shall oppose me, and I of spēech; [5] And they-shall plâce against
me êvil; for good; and hatred; for love; [6] Visit upon him the wicked, and Sa-
tan shall stand at his right hand; [7] When-he is-judged the wicked shall go out,
and his prāyer; shall be for sin; [8] His days shall be-few, another shall take his
office; [9] His sons shall bĕ orphans, and his wife; a widow; [10] And wandering
his sons shall wander and have begged, and have sought from their deserts;
[11] The usurer shall catch for all which for him, and strangers shall sēize his toil.
[12] Shall not be for him extending mercy, and shall not be pity for his orphans
[13] His end; shall be, to be-cut off, in the generation future their name shall be-
blŏtted out. [14] The ĭniquity of his fathers shall be-remembered to Jehovah, and
the sin; of his mother will not be-blŏtted out. [15] They shall be the presence of
Jehovah always, and he shall cut from the earth: their remembrance. [16] Because
that he has not remembered to pĕrform mercy, and shall pursue the man poor
and nĕedy, and broken of heart-to slay him. [17] And he shall love cursing; and
it will come to him, and he has not chosen blessing; and it will be-far from him
[18] And he shall put on cursing; as a garment, and it shall ênter as waters in his
inner part, as oil in his bones: [19] It shall be for him as a garment, he shall cŏ-
ver, and for a girdle always he shall gird. [20] This: the reward; of my adversa-
ries from Jehovah, and of those-who speak êvil concerning my soul: [21] And thou

יהוה אדני עשה־אתי למען שמך כי־טוב חסדך
22 23 הצילני׃ כי־עני ואביון אנכי ולבי חלל בקרבי׃ כצל
24 כנטותו נהלכתי ננערתי כארבה׃ ברכי כשלו מצום
כה ובשרי כחש משמן׃ ואני הייתי חרפה להם יראוני
26 יניעון ראשם׃ עזרני יהוה אלהי הושיעני כחסדך׃
27 28 וידעו כי־ידך זאת אתה יהוה עשיתה׃ יקללו־המה
29 ואתה תברך קמו ויבשו ועבדך ישמח׃ ילבשו שוטני
ל כלמה ויעטו כמעיל בשתם׃ אודה יהוה מאד בפי
31 ובתוך רבים אהללנו׃ כי־יעמד לימין אביון להושיע

למע״מזמור
PSALMUS CX.
Rursus introducit Regem in Zione, ipsumque Sacerdotem solemnibus verbis pronunciat.

א משפטי נפשו׃ קי לדוד מזמור נאם יהוה
2 לאדני שב לימיני עד־אשית איביך הדם לרגליך׃ מטה
3 עזך ישלח יהוה מציון רדה בקרב איביך׃ עמך נדבת
ביום חילך בהדרי־קדש מרחם משחר לך טל ילדתך׃
4 נשבע יהוה ולא ינחם אתה־כהן לעולם על־דברתי
ה מלכי־צדק׃ אדני על־ימינך מחץ ביום־אפו מלכים׃
6 7 ידין בגוים מלא גויות מחץ ראש על־ארץ רבה׃ מנחל
בדרך ישתה על־כן ירים ראש׃ קיא

PSALMUS CXI.
Dei opera et virtutes celebrat.

א הללו יה אודה יהוה בכל־לבב בסוד ישרים ועדה׃
2 3 גדלים מעשי יהוה דרושים לכל־חפציהם׃ הוד־והדר
4 פעלו וצדקתו עמדת לעד׃ זכר עשה לנפלאתיו חנון
ה ורחום יהוה׃ טרף נתן ליראיו יזכר לעולם בריתו׃
6 7 כח מעשיו הגיד לעמו לתת להם נחלת גוים׃ מעשי
8 ידיו אמת ומשפט נאמנים כל־פקודיו׃ סמוכים לעד
9 לעולם עשוים באמת וישר׃ פדות שלח לעמו צוה
י לעולם בריתו קדוש ונורא שמו׃ ראשית חכמה יראת
יהוה שכל טוב לכל־עשיהם תהלתו עמדת לעד׃

PSALMUS CXII.
Beatitudinem ac felicitatem

א קיב הללו יה אשרי־איש ירא את־יהוה
2 במצותיו חפץ מאד׃ גבור בארץ יהיה זרעו דור ישרים

O Jehovah, 21 O Lord, make me for the sake–of thy name, for good thy mercy
rèscue me. 22 For poor and needy I, and my heart wounded within me. 23 As
shāde, when–it hath dĕclined, I hăve been walked, I have bĕen shaken as a l
cust; 24 My knees; have stumbled from fasting, and my flesh has been–deficie
from fatness. 25 And I have bĕen a reproach; for them, they shall bĕhold n
and–shall môve their head. 26 Assist me, O Jehovah my God–sáve me accor
ing–to thy mercy. 27 And they shall know thy hand: this, thou, O Jehova
hast dŏne this. 28 They shall curse and thou wilt bless, they have ârisen, ar
shall be–ashamed, and thy servant shall rejoice. 29 My adversaries shall be–clŏt
ed, shame; and they shall covêr as a garment, their shame; 30 I shall célebra
Jehovah very much with my mŏuth, and in the middle of māny, I will prai
him. 31 For he shall stand at the right hand; of the nĕedy,–to–sáve from those
who judge his soul:

PSALM CX.

1 For David, a psalm, Jehovah hath said to my Lord, sít at my right hand
while I shall mâke thy foes a footstool for thy feet: 2 The ròd; of thy strĕngt
Jehovah shall send from Zion, rule in the midst of thy enemies. 3 Thy people
spontaneous; in the day of thy power, in the–splendour of holiness, from th
womb, from the morning, for thee the dew of thy nativity; 4 Jehovah has bee
sworn and will not repent, thou a priest for an age upon the manner; of Melchiz
dek. 5 The Lord at thy right hand; he has wounded kings in the day of his fur
6 He–shall jûdge among the nations, he has filled, dead bŏdies; he hath struck th
head, upon much earth: 7 From the torrent in the way: he shall drink, upon thi
he shall êxalt the head.

PSALM CXI.

1 Hallelujah, I will práise Jehovah with my whole heart, in the ássembly
the–upright and çongregation;–2 Great wŏrks of Jehovah explored by all–who d
sire them. 3 Glorious and honourable his work, and his righteousness; has r
mained for ever. 4 He hath remembered his work for his wonders; merciful an
gracious Jehovah. 5 He has given food for those–who fear him, he shall remen
ber for ever his covenant; 6 The strĕngth of his works he–has dèclared to his pe
ple:–to give for them the heritage; of the nations. 7 The works of his hanc
truth; and judgment, all his commands faithful, 8 Confirmed for ever, for ever, dŏr
in truth; and rectitude. 9 He hath sent rĕdemption; to his people, he hath con
manded for ever his covenant; holy and dréaded his name. 10 The beginning;
wisdom; the fear; of Jehovah understanding good for all–who perform them, h
prāise; hath endured for ever.

PSALM CXII.

1 Hallelujah, O the–blessedness of the man, he shall fear Jehovah, and in his cŏn
mandments; he has delighted very much. 2 Powerful in the earth: shall be h
seed, the generation of the–upright,

piorum exponit.

יברך׃ הון־ועשר בביתו וצדקתו עמדת לעד׃ זרח 3 4
בחשך אור לישרים חנון ורחום וצדיק׃ טוב־איש חונן ה
ומלוה יכלכל דבריו במשפט׃ כי־לעולם לא־ימוט 6
לזכר עולם יהיה צדיק׃ משמועה רעה לא יירא נכון 7
לבו בטח ביהוה׃ סמוך לבו לא יירא עד אשר־יראה 8
בצריו׃ פזר נתן לאביונים צדקתו עמדת לעד קרנו 9
תרום בכבוד׃ רשע יראה וכעס שניו יחרק ונמס י
תאות רשעים תאבד׃

PSALMUS CXIII. Hortatur ad celebrationem nominis divini, per totum mundum patefacti.

קיג הללו יה א
הללו עבדי יהוה הללו את־שם יהוה׃ יהי שם יהוה 2
מברך מעתה ועד־עולם׃ ממזרח־שמש עד־מבואו 3
מהלל שם יהוה׃ רם על־כל־גוים יהוה על השמים 4
כבודו׃ מי כיהוה אלהינו המגביהי לשבת׃ המשפילי ה 6
לראות בשמים ובארץ׃ מקימי מעפר דל מאשפת 7
ירים אביון׃ להושיבי עם־נדיבים עם נדיבי עמו׃ 8
מושיבי עקרת הבית אם־הבנים שמחה הללו־יה׃ 9

PSALMUS CXIV. Hoc hymno celebrat prodigia, quæ Deus edidit, cum Israëlem ab Ægypto traduceret in regna Chananæorum; similemque rursus Domini adventum, eumque majori cum gloria, vaticinatur.

קיד בצאת ישראל ממצרים בית א
יעקב מעם לעז׃ היתה יהודה לקדשו ישראל 2
ממשלותיו׃ הים ראה וינס הירדן יסב לאחור׃ 3
ההרים רקדו כאילים גבעות כבני־צאן׃ מה־לך הים 4 ה
כי תנוס הירדן תסב לאחור׃ ההרים תרקדו כאילים 6
גבעות כבני־צאן׃ מלפני אדון חולי ארץ מלפני אלוה 7
יעקב׃ ההפכי הצור אגם־מים חלמיש למעינו־מים׃ 8

PSALMUS CXV. Vanitatem falsarum religionum irridet, et Deo confidere, omnigenamque benedictionem ab ipso exspectare jubet.

קטו לא לנו יהוה לא־לנו כי־לשמך א
תן כבוד על־חסדך על־אמתך׃ למה יאמרו הגוים 2
איה־נא אלהיהם׃ ואלהינו בשמים כל אשר־חפץ 3
עשה׃ עצביהם כסף וזהב מעשה ידי אדם׃ פה־להם 4 ה
ולא ידברו עינים להם ולא יראו׃ אזנים להם ולא ישמעו 6
אף להם ולא יריחון׃ ידיהם ולא ימישון רגליהם ולא 7

shall bless. 3 Wealth and riches in his house, and his righteousness; has re-
mained for an age. 4 Light has arisen in darkness for the–upright, merciful, and
gracious, and just. 5 A good man has pitied, and–lending, he shall gûide his
affairs in judgment. 6 Because for an age he shall not move, to remembrance for
ever shall be the just. 7 From the hearing; of êvil; he shall not fear, his heart
settled has trusted in Jehovah. 8 His heart confirmed, shall not fear to that he
shall behold against his enemies. 9 He hath dispersed, he hath given for the–
nĕedy, his righteousness; hath remained for ever, his horn: will be–exalted in
glory. 10 The wicked shall behold and be enraged, his teeth: he shall gnash,
and he has been mĕlted, the desire; of the–wicked shall perish.

PSALM CXIII.

1 Hallelujah, O ye servants of Jehovah, praise the name of Jehovah. 2 Bless-
ed shall bĕ the name of Jehovah, from this time and to eternity. 3 From the
rising of the sun to his going down,–causing to praise the name of Jehovah.
4 High above all the nations Jehovah, above the heavens his glory. 5 Who as Je-
hovah our God, who–causing to ĕlevate,–to dwĕll? 6 Who–causing to humble–
to bĕhold in the heavens and in the earth :–7 Causing to râise from the dust the
poor, from the dunghill; he–shall râise the nĕedy.–8 To–make to sít with the
princes, with the princes of his people :–9 Causing to pláce the destitute; of house,
the mother; of sons glad; Hallelujah.

PSALM CXIV.

1 When–Israel wént out from–Egypt, and the house of Jacob from a people:
barbarous. 2 Judah has been for his holiness, and Israel his–rule; 3 The sea has
seen and shall flêe, Jordan shall tŭrn for backwards. 4 The mountains have leap-
ed as rams, the hills; as the lambs of the flock: 5 What for thee, O sea, that thou
wilt flee, O Jordan, thou wilt tŭrn for backwards. 6 And mountains ye will leap
as rams, and hills; as the lambs of the flock: 7 From the face of the Lord trem-
ble, O earth: from the face of the God of Jacob, 8 Who hath turned the rock
pool of waters, the flint for a fountain of waters.

PSALM CXV

1 Not for us, O Jehovah, not for us, because for thy name givè the glory, for
thy mercy and for thy truth; 2 For why the nations shall say, where now their God?
3 And our God in the heavens, all that he hath desired he hath done. 4 Their
images silver and gold, the work; of the hands: of Adam. 5 Mouth for them and
they shall not speak, eyes: for them and they shall not behold. 6 Ears; for them
and they shall not hear, a nostril for them and they–shall not smell. 7 Their
hands: and they–shall not fêel, their feet:

8 יהלכו לא־יהגו בגרונם׃ כמוהם יהיו עשיהם כל אשר־
9 בטח בהם׃ ישראל בטח ביהוה עזרם ומגנם הוא׃
11 י בית אהרן בטחו ביהוה עזרם ומגנם הוא׃ יראי יהוה
12 בטחו ביהוה עזרם ומגנם הוא׃ יהוה זכרנו יברך יברך
13 את־בית ישראל יברך את־בית אהרן׃ יברך יראי יהוה
14 הקטנים עם־הגדלים׃ יסף יהוה עליכם ועל־
טו בניכם׃ ברוכים אתם ליהוה עשה שמים וארץ׃
16 17 השמים שמים ליהוה והארץ נתן לבני־אדם׃ לא
18 המתים יהללו־יה ולא כל־ירדי דומה׃ ואנחנו נברך
יה מעתה ועד־עולם הללו־יה׃

קיו

PSALMUS CXVI. Psalmus, quo fideles, ex maximis et multiplicibus periculis ac angustiis liberati, Deo gratias agunt.

א אהבתי כי־ישמע יהוה את־קולי תחנוני׃
2 3 כי־הטה אזנו לי ובימי אקרא׃ אפפוני חבלי־מות
4 ומצרי שאול מצאוני צרה ויגון אמצא׃ ובשם־יהוה
ה אקרא אנה יהוה מלטה נפשי׃ חנון יהוה
6 וצדיק ואלהינו מרחם׃ שמר פתאים יהוה
7 דלותי ולי יהושיע׃ שובי נפשי למנוחיכי כי־יהוה
8 גמל עליכי׃ כי חלצת נפשי ממות את־עיני מן־
9 דמעה את־רגלי מדחי׃ אתהלך לפני יהוה בארצות
11 י החיים׃ האמנתי כי אדבר אני עניתי מאד׃ אני
12 אמרתי בחפזי כל־האדם כזב׃ מה־אשיב ליהוה
13 כל־תגמולוהי עלי׃ כוס־ישועות אשא ובשם יהוה
14 אקרא׃ נדרי ליהוה אשלם נגדה־נא לכל־עמו׃
16 טו יקר בעיני יהוה המותה לחסידיו׃ אנה יהוה כי־
17 אני עבדך אני עבדך בן־אמתך פתחת למוסרי׃ לך
18 אזבח זבח תודה ובשם יהוה אקרא׃ נדרי ליהוה
19 אשלם נגדה־נא לכל־עמו׃ בחצרות בית יהוה
בתוככי ירושלם הללו־יה׃

קיז

PSALMUS CXVII. Gentes ob

א הללו את־יהוה כל־גוים שבחוהו כל־האמים׃

and they shall not walk, they shall not sŏund with their throat. 8 As they, shall
bĕ their makers, all who have trusted in them. 9 O Israel trust in Jehovah, their
help and their shīeld he has been. 10 O house of Aaron trust in Jehovah, their
help and their shīeld he has been.–11 Who fear Jehovah, trust in Jehovah, their
help and their shīeld he has been. 12 Jehovah has remembered us, he shall bless,
he shall bless the house of Israel, he shall bless the house of Aaron. 13 He shall
bless those–who fear Jehovah, the–small with the–great. 14 Jehovah shall ĭncrease
upon you, upon you and upon your sons. 15 Blessed you for Jehovah, he has
made the heavens and the earth : 16 The heavens, heavens for Jehovah, and the
earth : he has given for the sons of Adam. 17 The–dêad shall not praise Jah, and
all those–who go down to silence ; 18 And we shall praise Jah, from time to an
age. Hallelujah.

PSALM CXVI.

1 I have loved, for Jehovah has heard my voice, my entreaties. 2 For he has
inclined his ear ; for me, and in my days I will call. 3 The pains of death have
surrounded me, and the dĭfficulties of the grave : have come upon me, dĭfficulty
and grief I shall find. 4 And in the name of Jehovah I will call, O Jehovah, I
pray, rescue my soul : 5 Jehovah merciful and just, and our God gracious. 6 Je-
hovah has kept the–simple, I have been–wēak, and for me he–shall cause salva-
tion. 7 Return, O my soul : for thy rest, for Jehovah has recompensed upon
thee. 8 For thou hast rescued my soul : from death, mine eyes : from a tear, my
feet : from rŭin. 9 I myself will walk for the–face of Jehovah, in the–land
of the–lĭving ; 10 I–have believed, for I shall speak, I have been–ăfflicted very
much. 11 I shall say in my haste, every man a liar. 12 What–shall I render ? for
Jehovah, all his benefits ; upon me. 13 The cup ; of salvation ; I shall tàke, and
in the name of Jehovah I shall call. 14 My vows for Jehovah I shall render, pre-
sence now for all his people : 15 Precious in the eyes : of Jehovah the death for
his–merciful. 16 Truly, O Jehovah, for I thy servant, I thy servant the son of
thy handmaid ; thou hast made an opening for my bonds. 17 For thee I will sacri-
fice the sacrifice of práise ; and in the name of Jehovah I will call. 18 My vows
for Jehovah I will render, presence now for all his people : 19 In the courts : of
the house of Jehovah, in the middle of Jerusalem. Hallelujah.

PSALM CXVII.

1 Práise Jehovah all nations, please him all people :

gratiam, veritatem, aliaque beneficia ipsis præstita, Deo laudes dicunt.

PSALMUS CXVIII. Excitatio ad laudes et gratiarum actiones ob multiplicem liberationem, et erectionem Regni Dei.

כי גבר עלינו חסדו ואמת־יהוה לעולם הללו־יה׃ 2
קיח הודו ליהוה כי־טוב כי לעולם א
חסדו׃ יאמר־נא ישראל כי לעולם חסדו׃ יאמרו־ 2 3
נא בית־אהרן כי לעולם חסדו׃ יאמרו־נא יראי 4
יהוה כי לעולם חסדו׃ מן־המצר קראתי יה ה
ענני במרחב יה׃ יהוה לי לא אירא מה־יעשה 6
לי אדם׃ יהוה לי בעזרי ואני אראה בשנאי׃ 7
טוב לחסות ביהוה מבטח באדם׃ טוב 8 9
לחסות ביהוה מבטח בנדיבים׃ כל־ י
גוים סבבוני בשם יהוה כי אמילם׃ סבוני גם־ 11
סבבוני בשם יהוה כי אמילם׃ סבוני כדברים דעכו 12
כאש קוצים בשם יהוה כי אמילם׃ דחה דחיתני 13
לנפל ויהוה עזרני׃ עזי וזמרת יה ויהי־לי לישועה׃ קול 14 טו
רנה וישועה באהלי צדיקים ימין יהוה עשה חיל׃ ימין 16
יהוה רוממה ימין יהוה עשה חיל׃ לא־אמות כי־אחיה 17
ואספר מעשי יה׃ יסר יסרני יה ולמות לא נתנני׃ 18
פתחו־לי שערי־צדק אבא־בם אודה יה׃ זה־השער 19 כ
ליהוה צדיקים יבאו בו׃ אודך כי עניתני ותהי־לי 21
לישועה׃ אבן מאסו הבונים היתה לראש פנה׃ מאת 22 23
יהוה היתה זאת היא נפלאת בעינינו׃ זה־היום עשה 24
יהוה נגילה ונשמחה בו׃ אנא יהוה הושיעה נא אנא כה
יהוה הצליחה נא׃ ברוך הבא בשם יהוה ברכנוכם 26
מבית יהוה׃ אל יהוה ויאר לנו אסרו־חג בעבתים עד־ 27
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הודו ליהוה כי־טוב כי לעולם חסדו׃ קיט 29

PSALMUS CXIX. Legis atque Verbi Dei efficacia per totum hunc psalmum celebratur; jubenturque fideles

אשרי תמימי־דרך ההלכים בתורת יהוה׃ א
אשרי נצרי עדתיו בכל־לב ידרשוהו׃ אף לא־פעלו 2 3
עולה בדרכיו הלכו׃ אתה צויתה פקדיך לשמר מאד׃ 4

2 For thy mercy has been–strong upon us, and the truth; of Jehovah for ever
Hallelujah.

PSALM CXVIII.

1 Práise for Jehovah, for good, because for ever his mercy. 2 Israel now shall
declare, because for ever his mercy. 3 The house of Aaron shall now say, be-
cause for an age his mercy. 4 Those–who fear Jehovah shall now say, because
for ever his mercy. 5 On account of dîstress I have called upon Jah, Jah has
heard me in a broad place. 6 Jehovah for me, I shall not fear, what man shall
do for me. 7 Jehovah for me, among my helpers, and I shall behold against
those–who hate me. 8 Good–to hŏpe in Jehovah, before to trust in Adam.
9 Good–to hope in Jehovah, before to trŭst in princes. 10 All nations have sur-
rounded me, in the name of Jehovah, for I–shall dêstroy them, 11 They have
sŭrrounded me, even they have surrounded me, in the name of Jehovah, for I–
shall dêstroy them. 12 They have surrounded me as bees, they have been–extin-
guished as the fire: of thorns, in the name of Jehovah, for I–shall destroy them,
13 Impelling thou hast impelled me–to fall, and Jehovah has helped me. 14 My
strĕngth and song; Jah, and he shall bĕ to me for salvation; 15 The voice of
jŏy; and salvatiŏn; in the tabernacles of the–just, the right hand; of Jehovah has
performed strength. 16 The right hand; of Jehovah has been exalted; the right
hand of Jehovah has performed strength. 17 I shall not die for I shall live, and
I shall count the wŏrks of Jah. 18 Seizing me Jah hath seized me, and to death
he has not delivered me. 19 Open for me the gates of righteousness, I shall ên-
ter into them, I shall práise Jah. 20 This gate, for Jehovah, the–just shall ênter
into it. 21 I shall práise thee, for thou hast hĕard me, and thou shalt be to me
for salvation; 22 The stone; the bŭilders have despised, has been for the head of
the ăngle; 23 From Jehovah this has been done, it has been wonderful in our
eyes: 24 This day Jehovah has made, we–shall be–glâd and rejoice in it. 25 I
pray, O Jehovah, now–cáuse salvation; I pray, O Jehovah, now–grant prosperi-
ty. 26 Blessed who has côme in the name of Jehovah, we have blessed you from
the house of Jehovah. 27 Strong Jehovah, and he shall ênlighten for us, bind the
lămb with cords to the horns: of the altar. 28 My God thou, and I will práise
thee my God, and I will exalt thee. 29 Praise for Jehovah, for good, because for
ever his mercy.

PSALM CXIX.

א

1 O the–blessedness of the–perfect, the way:–who walk in the láw; of Jeho-
vah. 2 O the–blessedness of those–who keep his testimôny; with the whole heart
they shall seek him. 3 Even they have not wrought iniquity; in his ways: they
have walked. 4 Thou hast cômmanded thy precepts–to keep very much.

ani tenta-
num
mpore
illud re-
icere, et
eo con-
lationem
avissi-
asque pro-
issiones
urire:
ad vic-
riam
undi, at-
e fidei
umphum
ntendere.

6 ה אחלי יכנו דרכי לשמר חקיך׃ אז לא־אבוש בהביטי
7 אל־כל־מצותיך׃ אודך בישר לבב בלמדי משפטי
8 צדקך׃ את־חקיך אשמר אל־תעזבני עד־מאד׃
י 9 במה יזכה־נער את־ארחו לשמר כדברך׃ בכל־
11 לבי דרשתיך אל־תשגני ממצותיך׃ בלבי צפנתי
12 אמרתך למען לא אחטא־לך׃ ברוך אתה יהוה למדני
13 14 חקיך׃ בשפתי ספרתי כל משפטי־פיך׃ בדרך
טו עדותיך ששתי כעל כל־הון׃ בפקודיך אשיחה
16 ואביטה ארחתיך׃ בחקתיך אשתעשע לא אשכח
17 דברך׃ גמל על־עבדך אחיה ואשמרה דברך׃
18 19 גל־עיני ואביטה נפלאות מתורתך׃ גר אנכי בארץ
כ אל־תסתר ממני מצותיך׃ גרסה נפשי לתאבה אל־
21 משפטיך בכל־עת׃ גערת זדים ארורים השגים
22 ממצותיך׃ גל מעלי חרפה ובוז כי עדתיך נצרתי׃
23 24 גם ישבו שרים בי נדברו עבדך ישיח בחקיך׃ גם־
כה עדתיך שעשעי אנשי עצתי׃ דבקה לעפר
26 נפשי חיני כדברך׃ דרכי ספרתי ותענני למדני חקיך׃
27 28 דרך־פקודיך הבינני ואשיחה בנפלאותיך׃ דלפה
29 נפשי מתוגה קימני כדברך׃ דרך־שקר הסר ממני
ל ותורתך חנני׃ דרך אמונה בחרתי משפטיך שויתי׃
31 32 דבקתי בעדותיך יהוה אל־תבישני׃ דרך־מצותיך
33 ארוץ כי תרחיב לבי׃ הורני יהוה דרך חקיך
34 ואצרנה עקב׃ הבינני ואצרה תורתך ואשמרנה
לה בכל־לב׃ הדריכני בנתיב מצותיך כי־בו חפצתי׃
36 37 הט־לבי אל־עדותיך ואל אל־בצע׃ העבר עיני מראות
38 שוא בדרכך חיני׃ הקם לעבדך אמרתך אשר
39 ליראתך׃ העבר חרפתי אשר יגרתי כי משפטיך
מ טובים׃ הנה תאבתי לפקודיך בצדקתך חיני׃

5 I wish, my ways: shall be-êstablished-to keep thy statutes. 6 Then I shall not
be-ashamed, when-I-have rèspect to all thy precepts; 7 I shall práise thee with
rectitude of heart, when-I have learned the judgments of thy righteousness.
8 Thy stātutes I will keep, thou wilt not forsake me, even very much.

ב

9 In what shall a boy cleanse his foot-path,-to keep as thy word. 10 With all my
heart I have sought thee, thou wilt not suffer me, to wănder from thy precepts;
11 In my heart I have hid thy word; for the sake I shall not transgress against
thee. 12 Blessed thou, O Jehovah,-to teach me thy statutes. 13 With my lĭps; I
have numbered the judgments; of thy mŏuth. 14 In the way: of thy testimô-
nies; I have rêjoiced, as above all riches. 15 In thy precepts I-shall mêditate,
and I-shall have rèspect to thy foot-paths; 16 In thy stātutes; I myself will rĕ-
joice, and I will not forget thy word.

ג

17 Recompence to thy servant, I shall live, and I shall keep thy word. 18 Rŏll
my eyes: and I-shall have respect to, the wonders; from thy láw; 19 I a strânger
in the earth: thou wilt not hide from me thy prĕcepts; 20 My soul: has been-
broken; for desire; to thy judgments, in every time: 21 Thou hast rebuked the
-prôud-cursed-who wănder from thy commandments; 22 Rŏll from me re-
proach; and contempt, for I have kept thy testimonies; 23 Even prĭnces shall sit
against me, they have been driven, thy servant-shall meditate in thy statutes.
24 Even thy testimonies; my-delight, the men of my cóunsel;

ד

25 My soul: has adhered; to the dust, ĕnliven me according-to thy word. 26 I
have counted thy ways: and thou wilt hĕar me, teach me thy statutes. 27 The
way: of thy precepts,-cause me to understand, and I-will meditate on thy won-
ders; 28 My soul: has flowed; from sádness,-confirm me according-to thy word.
29 The way: of the liar rêmove from me, and thy láw; honour me. 30 The way:
of truth; I have chosen, thy judgments I have placed. 31 I have adhered to thy
testimonies; O Jehovah, thou-wilt not âshame me. 32 The way of thy com-
mandments I will run, for thou-wilt enlarge my heart.

ה

33 Téach me, O Jehovah, the way: of thy stātutes; and I will kèep it, the end.
34 Gîve me understanding, and I shall keep thy law; and I shall keep it with all my
heart.-35 Lead me in the foot-path of thy cŏmmandments; for in it I have delight-
ed. 36 Inclinè my heart to thy têstimonies; and not to avarice. 37 Turn mine eyes
from vĭewing vanity, in thy ways ĕnliven me. 38 Cônfirm to thy servant thy word
who for thy fear; 39 Take away my reproach; which I have feared, for thy judg-
ments-good. 40 Lo, I have desired for thy commands, in thy righteousness; ĕn-
liven me.

ויבאני חסדך יהוה תשועתך כאמרתך׃ ואענה 41 42
חרפי דבר כי־בטחתי בדברך׃ ואל־תצל מפי דבר־ 43
אמת עד־מאד כי למשפטך יחלתי׃ ואשמרה תורתך 44
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כפי אל־מצותיך אשר אהבתי ואשיחה בחקיך׃
זכר־דבר לעבדך על אשר יחלתני׃ זאת 49 נ
נחמתי בעניי כי אמרתך חיתני׃ זדים הליצני עד־ 51
מאד מתורתך לא נטיתי׃ זכרתי משפטיך מעולם 52
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בלילה שמך יהוה ואשמרה תורתך׃ זאת היתה־לי 56
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לשמר דבריך׃ חליתי פניך בכל־לב חנני כאמרתך׃ 58
חשבתי דרכי ואשיבה רגלי אל־עדתיך׃ חשתי ולא 59 ס
התמהמהתי לשמר מצותיך׃ חבלי רשעים עודני 61
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פקודיך׃ חסדך יהוה מלאה הארץ חקיך למדני׃ 64
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שגג ועתה אמרתך שמרתי׃ טוב־אתה ומטיב למדני 68
חקיך׃ טפלו עלי שקר זדים אני בכל־לב אצר 69
פקודיך׃ טפש כחלב לבם אני תורתך שעשעתי׃ ע
טוב־לי כי־עניתי למען אלמד חקיך׃ טוב־לי תורת־ 71 72
פיך מאלפי זהב וכסף׃ ידיך עשוני 73
ויכוננוני הבינני ואלמדה מצותיך׃ יראיך יראוני 74

41 And shall ânticipate me, thy mercy, O Jehovah, thy sálvation; according–to
thy word; 42 And I shall answer those–who reproach the word, for I have trust-
ed in thy word. 43 And thou wilt not tàke from my mouth the word of truth;
time very much, because for thy judgments I have waited. 44 And I will keep
thy law; always, for ever and ever. 45 And I myself shall walk in a broad way;
for thy precepts I have sought. 46 And I shall speak concerning thy têstimo-
nies; the presence of kings, and I shall not be–ashamed. 47 And I myself shall
delight in thy commandments, which I have loved. 48 And I will lift my hānds;
to thy precepts; which I have loved, and I–shall mêditate in thy stātutes.

ז

49 Remember the word to thy servant, upon which thou hast caused me to
hope. 50 This: my consolation; in my ăffliction, for thy word; has enli-
vened me. 51 The–prôud–have scôrned me time very much, from thy láw; I
have not moved. 52 I have remembered thy jūdgments from an age, O Jehovah,
and I shall comfort myself. 53 Terror; shall seize upon from the–wicked–who
leave thy láw. 54 Thy statutes have bēen songs; for in the house of my–pil-
grimage. 55 I have remembered in the night thy name, O Jehovah, I shall keep
thy láw; 56 This: hath been for me, because I have kept thy precepts.

ח

57 My portion, Jehovah, I have said–to keep thy words. 58 I have ĕntreated
thy face with my whole heart, pīty me according–to thy word; 59 I have consi-
dered my ways: and I–shall tûrn my feet: to thy testimonies; 60 I have hâsted,
and I myself have not delayed–to keep thy cŏmmandments; 61 Bands of the–
wicked have plundered me, thy láw; I have not forgotten. 62 Mĭddle; of the
night I will rise–to práise for thee, upon the judgments of thy righteousness.
63 Companion I for all who shall fear thee, and for those–who keep thy precepts.
64 Thy mercy, O Jehovah, the earth: full; thy stātutes teach thou me.

ט

65 Good with thy servant, O Jehovah, thou hast dŏne according–to thy word.
66 Good judgment and knówledge; teach me, for thy precepts; I–have believed.
67 Before I shall be–afflĭcted, I have wandered, and now I have kept thy word;
68 Good thou, and–cáusing to do good, teach me thy statutes. 69 The–proud have
contrived a falsehood against me, I with my whole heart will kèep thy precepts.
70 Has been–fattened as grease their hearts, I thy láw; have loved. 71 Good for
me, because I have been–ăfflicted, for the sake I shall learn thy statutes. 72 Good
for me, the láw; of thy mŏuth, before thousands of gold and silver.

י

73 Thy hands: have măde me, and they shall prepare me,–cause me to under-
stand, and I shall learn thy precepts; 74 Those–who fear thee, shall behold me,

עה וישמחו כי לדברך יחלתי׃ ידעתי יהוה כי־צדק
76 משפטיך ואמונה עניתני׃ יהי־נא חסדך לנחמני
77 כאמרתך לעבדך׃ יבאוני רחמיך ואחיה כי־תורתך
78 שעשעי׃ יבשו זדים כי־שקר עותוני אני אשיח
פ 79 בפקודיך׃ ישובו לי יראיך וידעו עדתיך׃ יהי־לבי וידעי קרי
81 תמים בחקיך למען לא אבוש׃ כלתה
82 לתשועתך נפשי לדברך יחלתי׃ כלו עיני לאמרתך
83 לאמר מתי תנחמני׃ כי־הייתי כנאד בקיטור חקיך
84 לא שכחתי׃ כמה־ימי־עבדך מתי תעשה ברדפי
פה משפט׃ כרו־לי זדים שיחות אשר לא כתורתך׃
86 87 כל־מצותיך אמונה שקר רדפוני עזרני׃ כמעט כלוני
88 בארץ ואני לא־עזבתי פקודיך׃ כחסדך חיני
89 ואשמרה עדות פיך׃ לעולם יהוה דברך
צ נצב בשמים׃ לדר ודר אמונתך כוננת ארץ
91 ותעמד׃ למשפטיך עמדו היום כי הכל עבדיך׃
92 93 לולי תורתך שעשעי אז אבדתי בעניי׃ לעולם לא־
94 אשכח פקודיך כי־בם חייתני׃ לך־אני הושיעני
צה כי פקודיך דרשתי׃ לי קוו רשעים לאבדני עדתיך
96 אתבונן׃ לכל־תכלה ראיתי קץ רחבה מצותך
97 מאד׃ מה־אהבתי תורתך כל־
98 היום היא שיחתי׃ מאיבי תחכמני מצותיך כי לעולם כ"א מצותך
99 היא־לי׃ מכל־מלמדי השכלתי כי עדותיך שיחה
ק 101 לי׃ מזקנים אתבונן כי פקודיך נצרתי׃ מכל־
ארח רע כלאתי רגלי למען אשמר דברך׃
102 103 ממשפטיך לא־סרתי כי־אתה הורתני׃ מה־נמלצו
104 לחכי אמרתך מדבש לפי׃ מפקודיך אתבונן על־כן
קה שנאתי כל־ארח שקר׃ נר־לרגלי דברך
106 ואור לנתיבתי׃ נשבעתי ואקימה לשמר משפטי

and they shall rejoice, because thy word I have expected. 75 I have known, O
Jehovah, for righteous thy judgments, and truth ; thou hast afflicted me. 76 Thy
mercy, I pray, shall be–to comfort me, according–to thy word ; for thy servant.
77 Thy mercies shall côme to me, and I shall live, for thy láw ; my–delight. 78 The
–proud shall be–ashamed, for causeless they have wronged me, I–will mêditate in
thy precepts. 79 Those–who fear thee shall turn to me, and they have known thy
têstimonies ; 80 My heart shall be perfect in thy stātutes, I shall not be–ashamed.

כ

81 My soul : has fǎiled ; for thy salvátion ; for thy word I have waited. 82 Mine
eyes : have fǎiled for thy word ;–to say, when wilt thou comfort me. 83 For I have
been as a bottle in the smoke, thy stātutes I have not forgotten. 84 How many the
days of thy servant, when wilt thou execute judgment against those–who persecute
me. 85 The–prôud have dǐgged pîts for me, which not according–to thy láw ;
86 All thy cǒmmandments ; truth ; causeless they have persecuted me, assist me.
87 As a little they have consumed me on the earth : and I have not forsaken thy pre-
cepts. 88 According–to thy mercy ěnliven me, and I will keep the têstimony ; of thy
mǒuth.

ל

89 For ever, O Jehovah, thy word has remained in the heavens, 90 For gênera-
tion and gêneration thy truth ; thou hast founded the earth : and it shall remain.
91 For thy judgments they have stood, daily, for all thy servants. 92 Unless thy
láw ; my–delight, then I have perished in my ǎffliction. 93 For an age I shall not
forget thy precepts, for in them thou hast ěnlivened me. 94 For thee I,–sáve me, for
thy precepts I have sought. 95 For me the–wicked have wǎited–to destroy me,
thy precepts ; I will consider. 96 For all perfection ; I have sěen an end, very ex-
tended ; thy prěcept ;

מ

97 How I have loved thy láw ; daily it has been my mêditation ; 98 Before my
enemies thou wilt make me wise, from thy precepts ; because for an age they have
been for me. 99 Before all–who–teach me I–have understood, for thy têstimo-
nies ; a mêditation ; for me. 100 Before the elders I shall understand, for thy sta-
tutes I have kept. 101 From every path ; of êvil I have kept my feet : for the sake
I shall keep thy word. 102 From thy judgments I have not rêceded, for thou–hast
dǐrected me. 103 Thy words ; have been–how sweet for my palate, before honey
for my mǒuth. 104 From thy precepts I myself shall be–wise, upon this I have
hated every foot-path ; of lying.

נ

105 A lâmp for my feet : thy word, and a light for my path ; 106 I have been
sworn, and I–will stând up,–to keep the judgments

צדקך׃ נעניתי עד־מאד יהוה חיני כדברך׃ נדבות פי 107 108
רצה־נא יהוה ומשפטיך למדני׃ נפשי בכפי תמיד 109
ותורתך לא שכחתי׃ נתנו רשעים פח לי ומפקודיך קי
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of thy righteousness. 107 I have been–ăfflicted time very much, O Jehovah, ĕn-
liven me according–to thy word. 108 The free will offerings; of my mŏuth ac-
cept, O Jehovah, I beseech, teach me thy judgments. 109 My soul: in my hănd;
always, and thy láw; I have not forgotten. 110 The–wicked have given a snâre
for me, and from thy precepts I have not wăndered. 111 I have inherited thy
precepts; for an age, for they the jôy of my heart. 112 I have ĭnclined my heart
–to pĕrform thy stătutes, for an age, end.

ס

113 Lofty thoughts I have hated, and thy láw; I have loved. 114 My hiding
place, my shĭeld thou, for thy word I have waited. 115 Recede from me, O ye–
wicked, and I will kèep the commandments; of my God. 116 Support me accord-
ing–to thy word, and I shall live, and thou wilt not âshame me, from my hope.
117 Sustain me and I shall be–saved, I will look to thy commandments always.
118 Thou–hast trămpled upon all–who wander from thy commandments, for a lie
their trĕachery; 119 The–wicked, the dross of the earth, thou–hast caused to cease,
for this I have loved thy statutes; 120 My flesh has been–terrified from thy fear,
and from thy judgments I have been–afraid.

ע

121 I have performed judgment and justice, thou–wilt not léave me to those–who
oppress me. 122 Be–agreeable to thy servant for good, the–prôud shall not hurt
me. 123 My eyes: have făiled for thy salvation; and for the word; of thy right-
eousness. 124 Perform with thy servant, according–to thy mercy, and thy stătutes
teach me. 125 Thy servant I,–give me understanding, and I shall knŏw thy testimô-
nies; 126 The time:–to make for Jehovah, they have brôken thy láw; 127 Upon
this I have loved thy law, before silver and before fine gold. 128 Upon this, all the
precepts; all I have kept, every foot-path; of the liar I have hated.

פ

129–Wonderful; thy testimonies; upon this my soul: has kept them. 130 The
door of thy–words shall ênlighten,–causing to make wise the–sĭmple. 131 My mŏuth
I have opened, and I shall breathe, for thy prĕcepts; I have desired. 132 Look to me
and pity me, according–to the custom for those–who love thy name: 133 My steps:
direct in thy word, and thou wilt not cause to rule over me any iniquity. 134 Rĕ-
deem me from the oppression of Adam, and I will keep thy precepts.–135 Cause thy
face to shine on thy servant, and teach me thy stătutes. 136 Rivers of waters have
descended from my eyes: for they have not kept thy láw;

צ

137 Just thou, Jehovah, and right thy judgments. 138 Thou hast commanded the
righteousness of thy têstimonies; and truth; very much. 139 My zeal; hath con-
sumed, for my ênemies have forgotten thy words. 140 Thy word; purified; very
much, and thy servant has loved it. 141 Poor I and despised, thy precepts I have
not forgotten.

143 צדק לעולם ותורתך אמת׃ צר־ומצוק מצאוני
144 מצותיך שעשעי׃ צדק עדותיך לעולם הבינני ואחיה׃
קמה קראתי בכל־לב ענני יהוה חקיך אצרה׃
146 147 קראתיך הושיעני ואשמרה עדתיך׃ קדמתי בנשף
148 ואשועה לדבריך יחלתי׃ קדמו עיני אשמרות לשיח
149 באמרתך׃ קולי שמעה כחסדך יהוה כמשפטך
קנ 151 חיני׃ קרבו רדפי זמה מתורתך רחקו׃ קרוב אתה
152 יהוה וכל־מצותיך אמת׃ קדם ידעתי מעדתיך כי
153 לעולם יסדתם׃ ראה־עניי וחלצני כי־תורתך
קנה לא שכחתי׃ ריבה ריבי וגאלני לאמרתך חיני׃ רחוק
156 מרשעים ישועה כי־חקיך לא דרשו׃ רחמיך רבים
157 יהוה כמשפטיך חיני׃ רבים רדפי וצרי מעדותיך לא
158 נטיתי׃ ראיתי בגדים ואתקוטטה אשר אמרתך לא
159 שמרו׃ ראה כי־פקודיך אהבתי יהוה כחסדך חיני׃
קס ראש־דברך אמת ולעולם כל־משפט צדקך׃
161 שרים רדפוני חנם ומדבריך פחד לבי׃
162 163 שש אנכי על־אמרתך כמוצא שלל רב׃ שקר שנאתי
164 ואתעבה תורתך אהבתי׃ שבע ביום הללתיך על
קסה משפטי צדקך׃ שלום רב לאהבי תורתך ואין למו
166 מכשול׃ שברתי לישועתך יהוה ומצותיך עשיתי׃
167 168 שמרה נפשי עדתיך ואהבם מאד׃ שמרתי פקודיך
169 ועדתיך כי כל־דרכי נגדך׃ תקרב רנתי
קע לפניך יהוה כדברך הבינני׃ תבוא תחנתי לפניך
171 כאמרתך הצילני׃ תבענה שפתי תהלה כי תלמדני
172 חקיך׃ תען לשוני אמרתך כי כל־מצותיך צדק׃
173 174 תהי־ידך לעזרני כי פקודיך בחרתי׃ תאבתי
קעה לישועתך יהוה ותורתך שעשעי׃ תחי־נפשי
176 ותהללך ומשפטך יעזרני׃ תעיתי כשה אבד בקש

142 Thy righteousness; righteousness for ever, and thy láw; truth; 143 Dîstress
and difficulty have come upon me, thy precepts; my-delight. 144 Righteous thy
têstimonies; for ever-cause me to ûnderstand and I shall live.

ק

145 I have cried with my whole heart, hĕar me, O Jehovah, I will kĕep thy stā-
tutes. 146 I have cried to thee-sáve me, I shall keep thy têstimonies; 147 I have
been before hand with the dawning, I shall cry for thy word, I have expected
148 My eyes: have anticipated the watches,-to mêditate on thy word; 149 Hear my
voice, according-to thy mercy, O Jehovah, according to thy judgments ĕnliven
me. 150 They have approached-who follow wĭckedness; from thy láw; they have
departed far. 151 Near thou, O Jehovah, and all thy precepts; truth; 152 Afore
time I have known thy têstimonies; because for an age thou hast founded them

ר

153 Behold my ăffliction, and rescue me, for I have not forgotten thy láw
154 Côntend my côntention, and redeem me, for thy word; enliven me. 155 Sal
vation; has been-far from the-wicked, for thy stātutes they have not sought
156 Thy mercies māny, O Jehovah, according-to thy judgments ĕnliven me
157 Māny those-who persecute me, and my enemies; from thy têstimonies; I have
not dĕclined. 158 I have bĕheld the-treacherous, and I myself shall be-disgusted
that they have not kept thy word; 159 Behold, for I have loved thy precepts, O
Jehovah, according-to thy mercy ĕnliven me. 160 The beginning of thy word
truth; and for ever, every judgment of righteousness.

ש

161 Prînces have persecuted me causeless, and from thy words my heart has
feared. 162 I have rêjoiced upon thy word; as finding mūch spoil. 163 A lie
have hated, and it I will detest, thy láw; I have loved. 164 Seven times in the
day I have praised thee, for the judgments of thy righteousness. 165 Great peace
for those-who love thy láw; and nothing for them, a stumbling block. 166 I have
waited for thy salvation; O Jehovah, I have kept thy prĕcepts; 167 My soul: hath
kept thy têstimonies; and I have loved them very much. 168 I have kept thy
precepts and thy têstimonies; for all my ways, thy presence.

ת

169 My vōice; shall approach for thy face, O Jehovah, according-to thy word
-give me ûnderstanding. 170 My prayer; shall come for thy face, according-to
thy word;-rèscue me. 171 My lĭp; shall ùtter thy praise, for thou wilt teach me
thy stātutes. 172 My tongue: shall spĕak of thy word; for all thy cŏmmand-
ments; righteousness. 173 Thy hand: shall bĕ-to help me, for I have chosen thy
precepts. 174 I have desired thy salvation; O Jehovah, thy láw; my-delight
175 My soul: shall lĭve, and will praise. and thy judgment shall assist me. 176 I
have wăndered as a lost sheep: seek,

עבדך כי מצותיך לא שכחתי׃ קכ

PSALMUS CXX. Queruntur fideles se non unâ calamitate exerceri.

שיר המעלות אל־יהוה בצרתה לי קראתי א
ויענני׃ יהוה הצילה נפשי משפת־שקר מלשון רמיה׃ 2
מה־יתן לך ומה־יסיף לך לשון רמיה׃ חצי גבור 3 4
שנונים עם גחלי רתמים׃ אויה־לי כי־גרתי משך ה
שכנתי עם־אהלי קדר׃ רבת שכנה־לה נפשי 6
עם שונא שלום׃ אני־שלום וכי אדבר המה 7
למלחמה׃ קכא שיר למעלות אשא א

PSALMUS CXXI. Præsens Dei auxilium, ac nunquam irritam piorum in ipso spem, commendat.

עיני אל־ההרים מאין יבוא עזרי׃ עזרי מעם יהוה 2
עשה שמים וארץ׃ אל־יתן למוט רגלך אל־ינום 3
שמרך׃ הנה לא־ינום ולא יישן שמר ישראל׃ 4
יהוה שמרך יהוה צלך על־יד ימינך׃ יומם השמש לא־ ה 6
יככה וירח בלילה׃ יהוה ישמרך מכל־רע ישמר את־ 7
נפשך׃ יהוה ישמר־צאתך ובואך מעתה ועד־עולם׃ 8

PSALMUS CXXII. Inducit homines pios, qui, ad sacros conventus, Hierosolymam ascendebant, mutuo sibi gratulantes, sanctamque urbem laudibus provehentes illique bona omnia comprecantes.

קכב שיר המעלות לדוד שמחתי באמרים לי א
בית יהוה נלך׃ עמדות היו רגלינו בשעריך ירושלם׃ 2
ירושלם הבנויה כעיר שחברה־לה יחדו׃ ששם עלו 3 4
שבטים שבטי־יה עדות לישראל להודות לשם יהוה׃
כי שמה ישבו כסאות למשפט כסאות לבית דוד׃ ה
שאלו שלום ירושלם ישליו אהביך׃ יהי־שלום בחילך 6 7
שלוה בארמנותיך׃ למען אחי ורעי אדברה־נא 8
שלום בך׃ למען בית־יהוה אלהינו אבקשה טוב לך׃ 9

PSALMUS CXXIII. Oratio, affectu plena, hominis gratiam Dei implorantis et præstolantis.

קכג שיר המעלות אליך נשאתי את־עיני א
הישבי בשמים׃ הנה כעיני עבדים אל־יד אדוניהם 2
כעיני שפחה אל־יד גברתה כן עינינו אל־יהוה אלהינו
עד שיחננו׃ חננו יהוה חננו כי־רב שבענו בוז׃ רבת 3 4
שבעה־לה נפשנו הלעג השאננים הבוז לגאיונים׃

PSALMUS CXXIV. Gratiarum

קכד שיר המעלות לדוד לולי יהוה שהיה לנו א

thy servant, for thy commandments; I have not forgotten.

PSALM CXX.

1 A sông of degrees; to Jehovah, in dĭfficulty; for me I have called, and he
will hĕar me. 2 O Jehovah,–rescue my soul: from the lĭp; of the liar, from the
tongue: of guile; 3 What shall be–gĭven to thee, and what–shall be–appointed for
thee, O tongue: of guile; 4 Arrōws of the powerful–sharp, with coals of juni-
per: 5 Woe for me, for I have dwêlt Meshec, I have abode with the tabernacles
of Kedar. 6 Mŭch; has my soul: for it, dwelt with the hater of peace. 7 I for
peace, and when I shall speak, they for war;

PSALM CXXI.

1 A sông for degrees; I will lĭft my eyes: to the mountains, whence my help
shall come. 2 My help from Jehovah–who has made the heavens and the earth:
3 He will not give for change thy foot: he will not sleep–who keeps thee. 4 Lo,
he shall not sleep, and shall not slumber–who keeps Israel. 5 Jehovah hath kept
thee, Jehovah thy shāde upon hand: thy right hand; 6 Daily the sun shall not
strĭke thee, and the moon in the night. 7 Jehovah shall keep thee from every
êvil, he shall keep thy soul: 8 Jehovah shall keep thy góing out; and thy coming
in, this time: and to an age.

PSALM CXXII.

1 A sông of degrees; for David, I have been–glad when–they said for me, the
house of Jehovah we shall énter. 2 Our feet: shăll stand; in thy gates, O Jeru-
salem. 3 Jerusalem which bŭilt as a city; which has been–joined; for itself to-
gether. 4 Which there the tribes: have ăscended, the tribes: of Jah, the têstimony;
for Israel–to–práise for the name of Jehovah. 5 For there have been–placed the
thrones for judgment, the thrones for the house of David. 6 Seek the peace of
Jerusalem, they shall prŏsper–who love thee. 7 Peace shall bĕ within thy walls,
and prosperity within thy palaces; 8 For the sake of my brethren and my nĕigh-
bours, I will now speak peace concerning thee. 9 For the sake of the house of
Jehovah our God, I will seek good for thee.

PSALM CXXIII.

1 A sông of degrees; to thee I have lifted mine eyes: who hast dwelt in the
heavens. 2 Lo, as the eyes of servants to the hand: of their masters, as the eyes:
of a maid-servant; to the hand: of her mistress, so our eyes: to Jehovah our God,
till he–have pity on us. 3 Have mercy on us, O Jehovah, have mercy on us, for
mŭch have we been–filled, contempt. 4 Mŭch; for it has our soul: been–filled;
derision, of those at ease, the contempt for the–prŏud.

PSALM CXXIV.

1 A sông of degrees; for David, unless Jehovah, who has been for us

actio pro divina ope in præsenti periculo.

2 יאמר־נא ישראל׃ לולי יהוה שהיה לנו בקום עלינו
3 4 אדם׃ אזי חיים בלעונו בחרות אפם בנו׃ אזי המים
שטפונו נחלה עבר על־נפשנו׃ אזי עבר על־
6 נפשנו המים הזידונים׃ ברוך יהוה שלא נתננו
7 טרף לשניהם׃ נפשנו כצפור נמלטה מפח
8 יוקשים הפח נשבר ואנחנו נמלטנו׃ עזרנו
בשם יהוה עשה שמים וארץ׃

קכה

PSALMUS CXXV. Firmitatem atque decus fidelium commendat, eosque cum monte Zione comparat.

שיר המעלות הבטחים ביהוה כהר־ציון לא־
2 ימוט לעולם ישב׃ ירושלם הרים סביב לה ויהוה
3 סביב לעמו מעתה ועד־עולם׃ כי לא ינוח שבט
הרשע על גורל הצדיקים למען לא־ישלחו הצדיקים
4 בעולתה ידיהם׃ הטיבה יהוה לטובים ולישרים
בלבותם׃ והמטים עקלקלותם יוליכם יהוה את־
פעלי האון שלום על־ישראל׃

קכו

PSALMUS CXXVI. Lætitiam fidelium describit, post assertam et ex captivitate restitutam Zionem.

שיר
המעלות בשוב יהוה את־שיבת ציון היינו כחלמים׃
2 אז ימלא שחוק פינו ולשוננו רנה אז יאמרו בגוים
3 הגדיל יהוה לעשות עם־אלה׃ הגדיל יהוה לעשות
4 עמנו היינו שמחים׃ שובה יהוה את־שבותנו (שביתנו קרי)
6 כאפיקים בנגב׃ הזרעים בדמעה ברנה יקצרו׃ הלוך
ילך ובכה נשא משך־הזרע בא־יבא ברנה נשא
אלמתיו׃

קכז

PSALMUS CXXVII. Salomon domûs, familiæ, Civitatis, salutem, ac imprimis Domûs Dei ædificationem ac custodiam, ab unius Dei providentia pendere docet.

שיר המעלות לשלמה
אם־יהוה לא־יבנה בית שוא עמלו בוניו בו אם־יהוה
2 לא־ישמר־עיר שוא שקד שומר׃ שוא לכם משכימי קום
מאחרי־שבת אכלי לחם העצבים כן יתן לידידו שנא׃
3 4 הנה נחלת יהוה בנים שכר פרי הבטן׃ כחצים ביד־
גבור כן בני הנעורים׃ אשרי הגבר אשר מלא את־
אשפתו מהם לא־יבשו כי־ידברו את־אויבים בשער׃

קכח

PSALMUS CXXVIII. Beatum

שיר המעלות אשרי כל־ירא יהוה ההלך

shall say now Israel. 2 Unless Jehovah who has been for us, when Adam rose
against us. 3 Then–ălive they have swallowed us, when–their fury bŭrned
against us. 4 Then the waters have inundated us, the torrent; has passed over
our soul: 5 Then have passed over our soul: these–proud waters. 6 Blessed Je-
hovah, who has not given us a prey to their teeth: 7 Our soul: as a bird: from
the snâre of the fowlers has been delivered, the nêt has been broken, and we have
been rescued. 8 Our help in the name of Jehovah, he has made the heavens and
the earth:

PSALM CXXV.

1 A sông of degrees;–who trust in Jehovah, as Mount Zion, shall not move
for an age, shall remain. 2 Jerusalem the mountains circuit for it, and Jehovah a
circuit for his people: from this time: and even for ever. 3 For the rod: of the
wicked shall not rest upon the lot of the–just, for the sake the–just shall not
send in iniquity; their hands:–4 Do gôod, O Jehovah, for the–good. and for the
–upright in their–heart. 5 And those–who dècline, devious paths; Jehovah–shall
cause to wálk those–who work iniquity, peace upon Israel.

PSALM CXXVI.

1 A sông of degrees; when–Jehovah has turnêd the captivity; of Zion, we have
been as those–who dreamed. 2 Then shall be–full of rejoicing our mouth, and
our tongue: of prăise; then they shall say among the nations, Jehovah–hath mag-
nified,–to dŏ with these. 3 Jehovah–hath magnified–to do with us, we have beĕn
–rejoicing. 4 Turn, O Jehovah, our captivity; as the torrents in the south.–
5 Who sow in weeping; with jōy; they shall reap. 6 Having góne he shall go,
and weeping, carrying the corn of seed, côming he shall côme, with ēxultation;
carrying his handfuls;

PSALM CXXVII.

1 A sông of degrees; for Solomon, if Jehovah will not build the house, in vain
they labour–who bŭild in it, if Jehovah will not keep the city; in vain the keep-
er has watched. 2 Vain for you–who–hasten to rise–causing to delay to sít,–
who eat the bread of–pain, thus he shall givè for his chosen sléep. 3 Lo, the
heritage; of Jehovah sons, a reward, the–frŭit of the womb. 4 As ārrows in the
hand: of the powerful, thus the sons of–youth. 5 O the–blessedness of the man
who has filled his quiver; from them they shall not be–ashamed, for they shall
address the enemies in the gate.

PSALM CXXVIII.

1 A sông of degrees; O the–blessedness all who fear Jehovah, who has walked

statum illorum, qui Deum timent, deprædicat.

בדרכיו׃ יגיע כפיך כי תאכל אשריך וטוב לך׃ 2
אשתך כגפן פריה בירכתי ביתך בניך כשתלי זיתים 3
סביב לשלחנך׃ הנה כי־כן יברך גבר ירא יהוה׃ 4
יברכך יהוה מציון וראה בטוב ירושלם כל ימי ה
חייך׃ וראה־בנים לבניך שלום על־ישראל׃ 6

PSALMUS CXXIX. Infelices conatus hostium Dei depinguntur: atque Israël in Deo suo confidere jubetur.

קכט שיר המעלות רבת צררוני מנעורי יאמר־ א
נא ישראל׃ רבת צררוני מנעורי גם לא־יכלו לי׃ על־ 2 3
גבי חרשו חרשים האריכו למענותם׃ יהוה 4 (למעניתם קרי)
צדיק קצץ עבות רשעים׃ יבשו ויסגו אחור כל שנאי ה
ציון׃ יהיו כחציר גגות שקדמת שלף יבש׃ שלא מלא 6 7
כפו קוצר וחצנו מעמר׃ ולא אמרו העברים ברכת־ 8
יהוה אליכם ברכנו אתכם בשם יהוה׃ קל

PSALMUS CXXX. Precatio hominis conscientiâ peccatorum gravissimè cruciati, seque divinæ gratiæ fiduciâ consolantis.

שיר המעלות ממעמקים קראתיך יהוה׃ אדני א 2
שמעה בקולי תהיינה אזניך קשבות לקול תחנוני׃
אם־עונות תשמר־יה אדני מי יעמד׃ כי־עמך 3 4
הסליחה למען תורא׃ קויתי יהוה קותה נפשי ה
ולדברו הוחלתי׃ נפשי לאדני משמרים לבקר שמרים 6
לבקר׃ יחל ישראל אל־יהוה כי־עם־יהוה החסד 7
והרבה עמו פדות׃ והוא יפדה את־ישראל מכל 8

PSALMUS CXXXI. Protestatur de humilitate et simplicitate cordis sui.

עונותיו׃ קלא שיר המעלות לדוד יהוה א
לא־גבה לבי ולא־רמו עיני ולא־הלכתי בגדלות
ובנפלאות ממני׃ אם־לא שויתי ודוממתי נפשי 2
כגמל עלי אמו כגמל עלי נפשי׃ יחל ישראל אל־יהוה 3

PSALMUS CXXXII. Describitur studium Davidis in restituendo sacro cultu: promissionesque ipsi factæ, de regia dignitate

מעתה ועד־עולם׃ קלב שיר המעלות זכור־* א (ב"א זכר ב"ג זכר־)
יהוה לדוד את כל־ענותו׃ אשר נשבע ליהוה נדר 2
לאביר יעקב׃ אם־אבא באהל ביתי אם־אעלה על־ 3
ערש יצועי׃ אם־אתן שנת לעיני לעפעפי תנומה׃ 4
עד־אמצא מקום ליהוה משכנות לאביר יעקב׃ ה

in his ways: 2 For thou wilt eat the labour of thy hānds; blessed thou and goo
for thee. 3 Thy wife; as a vine; fruitful; in the walls; of thy house, thy son
as the plants of olives round for thy table. 4 For lo, thus shall be-blessed th
man, he has feared Jehovah. 5 Jehovah shall bless thee from Zion, and shall be
hold in the good of Jerusalem all the dâys of thy-lĭfe; 6 And thou shalt behol
the sŏns of thy sŏns, peace upon Israel.

PSALM CXXIX.

1 A sông of degrees; mŭch; they have dîstressed me, from my youth, Isra
shall now declare. 2 Mŭch; have they afflicted me, from my youth, even the
have not prevailed against me. 3 Upon my back-ploughing they have plough
they-have prolonged for their fŭrrows; 4 The just, Jehovah hȧth cut the ro
of the-ungodly. 5 They shall be-âshamed and shall be-tûrned backwards, all
who hate Zion. 6 They shall be as the herb of the buildings, which before it h
grown, shall wither. 7 Of which the reaper has not filled his hānd; and his b
som-causing to bind sheaves. 8 And they have not said-who pass by, the bles
ing; of Jehovah upon you, we have blessed you in the name of Jehovah.

PSALM CXXX.

1 A sông of degrees; from the depths I have cried to thee, O Jehovah. 2 O Lor
hearken to my voice, thine ears; will bĕ attentive to the voice of my entreati
3 If ĭniquities; thou wilt observe, O Jah, O Lord, who shall stand. 4 For wi
thee pardon; for the sake thou wilt be-féared. 5 I have ĕxpected Jehovah, m
soul: has waited, and for his word I-have hóped. 6 My soul: for the Lord, b
fore those-who watch for the morning-who watch for the morning. 7 Wait,
Israel, upon Jehovah, for with Jehovah, mercy and grēat; redemption; wi
him. 8 And he shall redeem Israel from all his iniquities;

PSALM CXXXI.

1 A sông of degrees; for David, O Jehovah, my heart has not been exalt
and my eyes: have not been-lôfty, and I have not walked in great things, and
wonderful things; from me. 2 If I have not plăced, and I have made my so
silent, as weaned upon his mother; as weaned upon me my soul: 3 O Israel, w
upon Jehovah, from this time: and for ever.

PSALM CXXXII.

1 A sông of degrees; O Jehovah, remember for David and all his ăfflictio
2 Who hath been sworn for Jehovah, he hath vowed to the powerful of Jac
3 If I shall ênter into the tabernacle of my house, if I shall ascend upon the b
of my chambers. 4 If I shall givè sléep; to my eyes: or my êyelids slumb
5 Till I shall find a place for Jehovah. mansions; for the powerful of Jacob.

6 7 הנה שמענוה באפרתה מצאנוה בשדי־יער׃ נבואה
8 למשכנותיו נשתחוה להדם רגליו׃ קומה יהוה
9 למנוחתך אתה וארון עזך׃ כהניך ילבשו־צדק
י וחסידיך ירננו׃ בעבור דוד עבדך אל־תשב פני
11 משיחך׃ נשבע־יהוה לדוד אמת לא־ישוב ממנה
12 מפרי בטנך אשית לכסא־לך׃ אם־ישמרו בניך
בריתי ועדתי זו אלמדם גם־בניהם עדי־עד ישבו
13 14 לכסא־לך׃ כי־בחר יהוה בציון אוה למושב לו׃ זאת־
טו מנוחתי עדי־עד פה אשב כי אותיה׃ צידה ברך
16 אברך אביוניה אשביע לחם׃ וכהניה אלביש ישע
17 וחסידיה רנן ירננו׃ שם אצמיח קרן לדוד ערכתי
18 נר למשיחי׃ אויביו אלביש בשת ועליו יציץ נזרו׃

א קלג שיר המעלות לדוד הנה מה־טוב
2 ומה־נעים שבת אחים גם־יחד׃ כשמן הטוב על־
הראש ירד על־הזקן זקן־אהרן שירד על־פי מדותיו׃
3 כטל חרמון שירד על־הררי ציון כי שם צוה
יהוה את־הברכה חיים עד־העולם׃ קלד

א שיר המעלות הנה ברכו את־יהוה כל־עבדי
2 יהוה העמדים בבית־יהוה בלילות׃ שאו־ידכם
3 קדש וברכו את־יהוה׃ יברכך יהוה מציון עשה שמים
א וארץ׃ קלה הללו יה הללו את־שם
2 יהוה הללו עבדי יהוה׃ שעמדים בבית יהוה בחצרות
3 בית אלהינו׃ הללו־יה כי־טוב יהוה זמרו לשמו
4 כי נעים׃ כי־יעקב בחר לו יה ישראל לסגלתו׃
ה 6 כי אני ידעתי כי־גדול יהוה ואדנינו מכל־אלהים׃ כל
אשר־חפץ יהוה עשה בשמים ובארץ בימים וכל־
7 תהמות׃ מעלה נשאים מקצה הארץ ברקים
8 למטר עשה מוצא רוח מאוצרותיו׃ שהכה בכורי

...familia ...sius per- ...ansura, ...que Reg- ...Messiæ, ...arrantur.

...SALMUS CXXXIII. ...mmendat ...tum fide- ...m, in ...utua pace ...charitate ...njuncto- ...m, ad au- ...endum ...rbum Dei ...Domini ...i.

...SALMUS CXXXIV. ...ortatur ...vitas, qui ...ctu vigi- ...s agebant ...templo, ...laudibus ...um ce- ...rent; ...que pro- ...qui nu- ...nis aux- ...atque ...nedicti- ...e conso- ...ur.

...ALMUS CXXXV. ...c hymno ...edicat po- ...tiam ...i, ejus- ...e grati- ...erga ...aelem: ...ue ad ...des ejus ...ebran- ...pios co- ...tatur.

6 Lo, we have heard of it in Ephratah; we have found it in the plains of th
wood. 7 We shall enter for his mansions; we shall bĕnd ourselves for the sto
of his feet: 8 Arise, O Jehovah, for thy rest; thou and the ark: of thy strĕngtl
9 Thy priests shall put on righteousness, and thy–holy shall ĕxult. 10 For th
sake of David, thy servant, thou wilt not túrn away the–face of thine anointe
11 Jehovah has been sworn truth; for David, he will not turn from it, from th
frŭit of thy womb; I will plâce for the throne for thee. 12 If thy sons shall kee
my covenant; and my têstimony; which I shall teach them, even their sons tim
time, shall sit for throne for thee. 13 For Jehovah has attended to Zion, he h
desired for a hábitation for him. 14 This: my rest; for an age, here I will dwel
for I have dĕsired it. 15 Blessing her fôod; I will bless, her–poor–shall be–sati
fied, bread. 16 And her priests–shall put on salvation, and her–holy rejoicin
shall rejoice. 17 There I–will cause to bud the horn: for David, I have prepare
a lâmp for mine anointed. 18 His enemies I will clothe with shâme, and upo
him his crown–shall flourish.

PSALM CXXXIII.

1 A sông of degrees; for David, lo, how good and how pleasant brethren
dwell even together. 2 As ointment the good upon the head, descending up
the aged, aged Aaron, descending upon the ĕxtremity of his robe; 3 As the de
of Hermon descending upon the mountains of Zion, for there Jehovah has com
manded the blessing;–life; for ever.

PSALM CXXXIV.

1 A sông of degrees; lo, bless Jehovah all ye servants of Jehovah–who sta
in the house of Jehovah, in the–night. 2 Lìft your hands: sanctuary, and bl
Jehovah. 3 Jehovah will bless thee from Zion, he has made the heavens and t
earth:

PSALM CXXXV.

1 Hallelujah, praise the name of Jehovah, O ye servants, praise Jehovah.–2 W
stand in the house of Jehovah, in the courts: of the house of our God. 3 Pra
Jah, for Jehovah good, sing to his name, for pleasant. 4 For Jah has chosen
cob for him, Israel for his treasure; 5 For I have known for Jehovah great, and
God before all gods. 6 All that he has desired, Jehovah has done in the heavé
and in the earth: in the seas, and all deep places:–7 Causing to ascend the clou
from the extremity; of the earth: lightnings for rain he has made the wind: có
ing from his treasures. 8 Who has strŭck the–first-born,

מצרים מאדם עד־בהמה׃ שלח אתות ומפתים 9
בתוככי מצרים בפרעה ובכל־עבדיו׃ שהכה גוים י
רבים והרג מלכים עצומים׃ לסיחון מלך האמרי 11
ולעוג מלך הבשן ולכל ממלכות כנען׃ ונתן ארצם 12
נחלה נחלה לישראל עמו׃ יהוה שמך לעולם יהוה 13
זכרך לדר־ודר׃ כי־ידין יהוה עמו ועל־עבדיו יתנחם׃ 14
עצבי הגוים כסף וזהב מעשה ידי אדם׃ פה להם טו 6
ולא ידברו עינים להם ולא יראו׃ אזנים להם ולא 17
יאזינו אף אין־יש־רוח בפיהם׃ כמוהם יהיו עשיהם 18
כל אשר־בטח בהם׃ בית ישראל ברכו את־יהוה 19
בית אהרן ברכו את־יהוה׃ בית הלוי ברכו את־ כ
יהוה יראי יהוה ברכו את־יהוה׃ ברוך יהוה 21
מציון שכן ירושלם הללו־יה׃

קלו

PSALMUS CXXXVI. Ad celebrandum Dominum hortatur, ejusque elogia et opera recenset.

הודו ליהוה כי־טוב כי לעולם חסדו׃ הודו א 2
לאלהי האלהים כי לעולם חסדו׃ הודו לאדני 3
האדנים כי לעולם חסדו׃ לעשה נפלאות 4
גדלות לבדו כי לעולם חסדו׃ לעשה השמים ה
בתבונה כי לעולם חסדו׃ לרוקע הארץ 6
על־המים כי לעולם חסדו׃ לעשה אורים 7
גדלים כי לעולם חסדו׃ את־השמש לממשלת 8
ביום כי לעולם חסדו׃ את־הירח וכוכבים 9
לממשלות בלילה כי לעולם חסדו׃ למכה מצרים י
בבכוריהם כי לעולם חסדו׃ ויוצא ישראל מתוכם 11
כי לעולם חסדו׃ ביד חזקה ובזרוע נטויה כי לעולם 12
חסדו׃ לגזר ים־סוף לגזרים כי לעולם חסדו׃ והעביר 13 14
ישראל בתוכו כי לעולם חסדו׃ ונער פרעה וחילו טו
בים־סוף כי לעולם חסדו׃ למוליך עמו במדבר כי 16
לעולם חסדו׃ למכה מלכים גדלים כי לעולם חסדו׃ 17

of Egypt, from Adam to the beast: 9 He has sent his sîgns : and his pródigies ir
the middle of Egypt, upon Pharaoh, and upon all his servants. 10 Who has struck
māny nations, and has slain–powerful kings. 11 For Sihon king of the Amorites,
and for Og, king of Bashan, and all the kings of Canaan. 12 And he has giver
their land : a heritage ; a heritage ; for Israel his people : 13 O Jehovah, thy nam
for ever, O Jehovah, thy remembrance for gêneration and gêneration. 14 For Je-
hovah will jûdge his people : and upon his servants he will himself bring comfort
15 The images of the nations, silver and gold, the work ; of the hands : of man
16 Mouth for them and they shall not speak, eyes : for them and they shall not sēe
17 Ears ; for them and they shall not hear, even there is not spirit : in their mŏuth
18 As they shall be–who măke them, every one who has trusted in them. 19 O hous
of Israel bless the Jehovah, O house of Aaron bless Jehovah. 20 O house of Lev
bless Jehovah, those–who fear Jehovah, bless Jehovah. 21 Jehovah blessed fron
Zion, he has dwelt in Jerusalem, Hallelujah.

PSALM CXXXVI.

1 Práise for Jehovah for good, because for ever his mercy. 2 Práise for the Go
of gods, because for ever his mercy. 3 Práise for the Lord of lords, because for eve
his mercy.–4 To perform wonders ;–great ; for alone, because for ever his merc
–5 To make the heavens with wisdom ; because for ever his mercy.–6 To extend th
earth : upon the waters, because for ever his mercy.–7 To make the lights–great, be
cause for ever his mercy. 8 The sun for rule in the day, because for ever his merc
9 The moon and stars to rule in the night, because for ever his mercy.–10 To–caus
to strìke Egypt in their–first-born, because for ever his mercy. 11 And he has le
Israel from the middle of them, because for ever his mercy. 12 With a hand
strong ; and with an arm : ĕxtended ; because for ever his mercy.–13 To divide th
water of Suph for divisions, because for ever his mercy. 14 And–has caused Isra
to pass through the middle of them, because for ever his mercy. 15 And he ha
struck Pharaoh and his army in the sea of Suph, because for ever his mercy.–16 T
–cause to lead his people : through the desert, because for ever his mercy.–17 T
strìke kings–great, because for ever his mercy.

18 19 ויהרג מלכים אדירים כי לעולם חסדו׃ לסיחון מלך
כ האמרי כי לעולם חסדו׃ ולעוג מלך הבשן כי לעולם
21 22 חסדו׃ ונתן ארצם לנחלה כי לעולם חסדו׃ נחלה
23 לישראל עבדו כי לעולם חסדו׃ שבשפלנו זכר לנו
24 כי לעולם חסדו׃ ויפרקנו מצרינו כי לעולם חסדו׃
26 כה נתן לחם לכל־בשר כי לעולם חסדו׃ הודו לאל
השמים כי לעולם חסדו׃

קלז

PSALMUS CXXXVII. Israëlitæ, in Babyloniam adducti, commemorant hoc dulcissimo carmine luctum et mœrorem suum; et judicia Dei in filiam Babelis enunciant.

א על־נהרות בבל שם ישבנו גם־בכינו בזכרנו
2 3 את־ציון׃ על־ערבים בתוכה תלינו כנ*ורותינו׃ כי (כ״א כנר׳)
שם שאלונו שובינו דברי־שיר ותוללינו שמחה שירו
4 לנו משיר ציון׃ איך נשיר את־שיר־יהוה על אדמת
6 ה נכר׃ אם־אשכחך ירושלם תשכח ימיני׃ תדבק
לשוני לחכי אם־לא אזכרכי אם־לא אעלה את־
7 ירושלם על ראש שמחתי׃ זכר יהוה לבני אדום
את יום ירושלם האמרים ערו ערו עד היסוד בה׃
8 בת־בבל השדודה אשרי שישלם־לך את־גמולך
9 שגמלת לנו׃ אשרי שיאחז ונפץ את־עולליך אל־
הסלע׃

קלח

PSALMUS CXXXVIII. Benignitatem Dei erga sese deprædicat, eamque semper se commemoraturum profitetur.

א לדוד אודך בכל־לבי נגד
2 אלהים אזמרך׃ אשתחוה אל־היכל קדשך ואודה
את־שמך על־חסדך ועל־אמתך כי־הגדלת על־כל־
3 שמך אמרתך׃ ביום קראתי ותענני תרהבני בנפשי
4 עז׃ יודוך יהוה כל־מלכי־ארץ כי־שמעו אמרי־פיך׃
6 ה וישירו בדרכי יהוה כי גדול כבוד יהוה׃ כי־רם יהוה
7 ושפל יראה וגבוה ממרחק יידע׃ אם־אלך בקרב
צרה תחיני על אף איבי תשלח ידך ותושיעני ימינך׃
8 יהוה יגמר בעדי יהוה חסדך לעולם מעשי ידיך אל־
תרף׃

קלט

PSALMUS CXXXIX. Prædicat eleganti psalmo,

א למנצח לדוד מזמור יהוה
2 חקרתני ותדע׃ אתה ידעת שבתי וקומי בנתה לרעי

[18] And he shall slay,–powerful, because for ever his mercy. [19] For Sihon, king
of the Amorites, because for ever his mercy. [20] And for Og the king of Bashan
because for ever his mercy. [21] And has given their land : for heritage, because
for ever his mercy. [22] An heritage ; to Israel his servant, because for ever his
mercy. [23] Who, in our dejection, mindful for us, because for ever his mercy
[24] And shall defend us from our enêmies, because for ever his mercy. [25] He has
given bread for all flesh, because for ever his mercy. [26] Práise for the God of
the heavens, because for ever his mercy.

PSALM CXXXVII.

[1] Upon the rivers ; of Babel there we have sat, even we have wĕpt when–we
remembered Zion. [2] Upon the willows in the middle of it, we have sŭspended
our harps. [3] For there our sĕizers have asked us the words of a sông, and our
wasters, joy ; sîng for us a sông of Zion. [4] How shall we sîng the sông of Jeho-
vah in a land ; strange ? [5] If I shall forget thee, O Jerusalem, my right hand
shall forget. [6] My tongue : shall adhere to my pālate, if I shall not remember
thee, if I shall not raise Jerusalem upon the head of my joy ; [7] O Jehovah, re-
member for the sons of Edom, the day of Jerusalem,–who said, răze it, răze it, to
the foundation in it. [8] The daughter ; of Babel destroyed, O the–blessedness who
shall recompence for thee thy recompence, which thou hast recompenced for us
[9] O the–blessedness who shall take and dissipate thy little ones to the rock.

PSALM CXXXVIII.

[1] For David, I will práise thee with my whole heart, presence of the gods I
will strike the lyre for thee. [2] I will bĕnd myself to the temple of thy holiness
and I will celebrate thy name, for thy mercy, and for thy truth ; for thou hast
magnified above all thy name and thy word ; [3] In the day I have called, and thou
wilt hĕar me, thou wilt strengthen me in my soul : fortĭtude. [4] O Jehovah, all
the kings of the earth shall praise thee, for they have heard the words of thy
mŏuth. [5] And they–shall sîng in the ways : of Jehovah, for great the glory of Je-
hovah. [6] For Jehovah hîgh, and he shall behold the humble, and the prŏud he
shall know from far. [7] If I shall walk in the middle of dîfficulty ; thou wilt revive
me, against the wrath of mine enemies thou wilt send thy hand : and thy right
hand ;–shall sáve me. [8] Jehovah shall perfect for me, Jehovah thy mercy for ever
the works of thy hands : thou wilt not lĕave.

PSALM CXXXIX.

[1] To the conqueror, for David, a song, Jehovah thou hast tried me, and wilt
know me, [2] Thou hast known my sitting and my rising, thou hast understood my
thŏught,

Dei providentiam, utque ipsi cuncta hominum, et dicta, et facta, et cogitata, sint notissima.

מרחוק׃ ארחי ורבעי זרית וכל־דרכי הסכנתה׃ כי 3 4
אין מלה בלשוני הן יהוה ידעת כלה׃ אחור וקדם ה
צרתני ותשת עלי כפכה׃ פלאיה דעת ממני נשגבה 6 (פליאה קרי)
לא־אוכל לה׃ אנה אלך מרוחך ואנה מפניך אברח׃ 7
אם־אסק שמים שם אתה ואציעה שאול הנך׃ אשא 8 9
כנפי־שחר אשכנה באחרית ים׃ גם־שם ידך תנחני י
ותאחזני ימינך׃ ואמר אך־חשך ישופני ולילה אור 11
בעדני׃ גם־חשך לא־יחשיך ממך ולילה כיום יאיר 12
כחשיכה כאורה׃ כי־אתה קנית כליתי תסכני בבטן 13
אמי׃ אודך על כי נוראות נפליתי נפלאים מעשיך 14
ונפשי ידעת מאד׃ לא־נכחד עצמי ממך אשר־ טו
עשיתי בסתר רקמתי בתחתיות ארץ׃ גלמי ראו 16
עיניך ועל־ספרך כלם יכתבו ימים יצרו ולא אחד (ולו קרי)
בהם׃ ולי מה־יקרו רעיך אל מה עצמו ראשיהם׃ 17
אספרם מחול ירבון הקיצתי ועודי עמך׃ אם־תקטל 18 19
אלוה רשע ואנשי דמים סורו מני׃ אשר ימרוך כ
למזמה נשוא לשוא עריך׃ הלוא־משנאיך יהוה 21
אשנא ובתקוממיך אתקוטט׃ תכלית שנאה שנאתים 22
לאויבים היו לי׃ חקרני אל ודע לבבי בחנני ודע 23
שרעפי׃ וראה אם־דרך עצב־בי ונחני בדרך עולם׃ 24

PSALMUS CXL.

Fideles perpetuam sibi Dei curam et auxilium, contra continuos improborum insultus et insidias, adesse expetunt.

קמ למנצח מזמור לדוד׃ חלצני יהוה א 2
מאדם רע מאיש חמסים תנצרני׃ אשר חשבו רעות 3
בלב כל־יום יגורו מלחמות׃ שננו לשונם כמו־נחש 4
חמת עכשוב תחת שפתימו סלה׃ שמרני יהוה ה
מידי רשע מאיש חמסים תנצרני אשר חשבו לדחות
פעמי׃ טמנו־גאים פח לי וחבלים פרשו רשת ליד־ 6
מעגל מקשים שתו־לי סלה׃ אמרתי ליהוה אלי אתה 7
האזינה יהוה קול תחנוני׃ יהוה אדני עז ישועתי 8

from far. 3 My foot-path; and my lying down, thou cŏmpassest, and all my
ways: thou art acquainted with. 4 For not any wōrd in my tongue, lo, O Jeho-
vah, thou hast known it all. 5 Backwards and forwards thou hast ênvironed me,
and thou wilt plâce upon me thy hānd; 6 Wonderful knówledge; from me, it
has been exalted; I shall not be–áble for it. 7 Whither shall I walk from thy
spirit: and whither from thy–face shall I flee. 8 If I shall ȧscend the heavens
there thou, and Ī–shall máke my couch, hell: behold thee. 9 I shall tȧke the
wings: of the morning, I shall abide in the extremity; of the sea. 10 Even there
thy hand: shall lĕad me, and thy right hand; will hold me. 11 And I have said
even the darkness shall swallow me, and the night has shone for me. 12 Even the
darkness–shall not be–dark from thee, and the night as the day–shall shine, as
the darkness so the light; 13 For thou hast pŏssessed my rĕins; thou wilt cove
me in the womb; of my mother; 14 I will célebrate thee, upon that,–fĕarful; I
have been organized,–wonderful thy works, and my soul: hath known them very
much. 15 My strength has not been hidden from thee, that I have been măde in
secret, I have been–curiously formed, in the lower parts; of the earth: 16 My
mass thine eyes have beheld, and upon thy book they all shall be–written, days
they shall be–formed, and not one among them. 17 And for me, O God, thy
thŏughts have been–precious, how the–chief of them have been–mŭltiplied. 18 I
shall count them before the sand, they shall be–mŭltiplied, I–have árisen as yet
with thee. 19 Since, O God, thou wilt destroy the wicked, and the men of–blood
depart from me. 20 Who shall speak against thee for ābomination; thine ênemies
have been astonished for vanity. 21 O Jehovah, shall I not hate those–who–cause
to hate thee, and when–they themselves rise against thee, I myself shall be–dis-
gusted. 22 Perfection I have hated the haters, for enemies they have bēen for me
23 Explore me, O my God, and know my heart, try me and knów my thoughts
24 And see if the way: of grief in me, and lĕad me in the way: of submission.

PSALM CXL.

1 To the conqueror, a psalm for David. 2 Rescue me, O Jehovah, from the man
of êvil, from the man of–violence thou wilt keep me. 3 Who have thought–êvil; in
their heart, all the day they shall stir up wars; 4 They have sharpened their
tongue: as a serpent, the póison; of the asp under their lĭps; Selah. 5 Keep
me, O Jehovah, from the hands of the wicked, from the man of–violence
thou wilt keep me, who hȧve thought–to pŭsh away my feet: 6 The–prŏud
have hidden a nêt for me, and cords, they have extended a net; for the place: of
the foot-path, néts they have plâced for me, Selah. 7 I have said, for Jehovah my
God, thou, O Jehovah,–listen to, the voice of my prayers. 8 Jehovah our Lord
the strĕngth of my salvation;

9 סכותה לראשי ביום נשק : אל־תתן יהוה מאויי רשע
י זממו אל־תפק ירומו סלה : ראש מסבי עמל שפתימו
11 יכסומו : ימיטו עליהם גחלים באש יפלם במהמרות
12 בל־יקומו : איש לשון בל־יכון בארץ איש־חמס רע
13 יצודנו למדחפת : ידעת כי־יעשה יהוה דין עני
14 משפט אבינים : אך צדיקים יודו לשמך ישבו
א ישרים את־פניך : קמא מזמור לדוד
יהוה קראתיך חושה לי האזינה קולי בקראי־לך :
2 תכון תפלתי קטרת לפניך משאת כפי מנחת־ערב :
3 שיתה יהוה שמרה לפי נצרה על־דל שפתי :
4 אל־תט לבי לדבר רע להתעולל עללות
ברשע את־אישים פעלי־און ובל־אלחם במנעמיהם :
ה יהלמני צדיק חסד ויוכיחני שמן ראש אל־יני ראשי
6 כי־עוד ותפלתי ברעותיהם : נשמטו בידי־סלע
7 שפטיהם ושמעו אמרי כי נעמו : כמו פלח ובקע
8 בארץ נפזרו עצמינו לפי שאול : כי אליך יהוה
9 אדני עיני בכה חסיתי אל־תער נפשי : שמרני מידי
י פח יקשו לי ומקשות פעלי און : יפלו במכמריו
א רשעים יחד אנכי עד־אעבור : קמב משכיל
2 לדוד בהיותו במערה תפלה : קולי אל־יהוה אזעק
3 קולי אל־יהוה אתחנן : אשפך לפניו שיחי צרתי
4 לפניו אגיד : בהתעטף עלי רוחי ואתה ידעת
ה נתיבתי בארח־זו אהלך טמנו פח לי : הביט ימין וראה
ואין־לי מכיר אבד מנוס ממני אין דורש לנפשי :
6 זעקתי אליך יהוה אמרתי אתה מחסי חלקי בארץ
7 החיים : הקשיבה אל־רנתי כי־דלותי מאד
8 הצילני מרדפי כי אמצו ממני : הוציאה ממסגר
נפשי להודות את־שמך בי יכתרו צדיקים כי

יכסימו ק
ימוטו קו
נ״א יפילו
ידעתי קי

SALMUS CXLI. ntinen- r et hoc almo vota gemitus orum, in rio rerum atu.

נ״א עלילו

SALMUS XLII. atio Da- lis, Cum specum e abdi- set, fu- ns Sau- n.

thou hast cōvered for my head, in the day of the clashing of arms : 9 O Jehovah
thou wilt not grant the dĕsires of the wicked, his thought thou wilt not èncour-
age, shall they be-exalted, Selah. 10 The chief of those-who sūrround me, the
perversity of their lĭps ; shall cŏver them. 11 Storms shall rôll upon them in fire
he-shall cause them to fàll into pitfalls ; they shall not rise. 12 The man o
tongue : shall not be-established in the earth : the man of violence, êvil shal
come to him, for-precipitation ; 13 I have known, for Jehovah will perform th
câuse of the pŏor, the judgment of the-needy. 14 Truly the-just shall gĭv
praise for thy name, the-upright shall dwell, thy face.

PSALM CXLI.

1 A song for David, O Jehovah, I have called upon thee, hasten for me,-cause
to hear my voice, when-I call to thee. 2 Thou wilt establish my prāyer ; in-
cense ; for thy-face, the gĭft of my hānds ; sacrifice ; evening. 3 Place, O Je-
hovah, a watch ; for my mŏuth keep upon the door ; of my lĭps ; 4 Thou wilt not
ìncline my heart to the word ef êvil ; oneself-to work the works ; with the wick-
ed, the men-who work iniquity, and I shall not eat of their dainties. 5 The just
shall strike me, mercy, and he-shall blame me, oil capital shall not brêak my
head, for still my prayer ; in their-êvil ; 6 Their judges have been cast in places :
rocky, they shall hear my words, for they have been pleasant. 7 As cleaving and
cutting in the earth : our bones : have been dispersed for the mŏuth of the grave :
8 For to thee, Jehovah O Lord, my eyes : in thee I have hŏped, thou wilt not
pŏur out my soul : 9 Keep me from the hands : of the snâre they have stretched
for me, and from the néts of those-who work iniquity. 10 In his nets the-wick-
ed shall fàll, I alone whilst I shall escape.

PSALM CXLII.

1 Understand for David when-he has bĕen in the cave ; a prayer ; 2 My voice
to Jehovah I will call, my voice to Jehovah I will pray. 3 I will pour for his
face my mêditation, my dîstress ; in his presence I-will dèclare. 4 When-my spi-
rit : itself in me shall fail, thou hast known my foot-path ; in the way ; which I
shall walk they have hidden a nêt for me.-5 Lòok to the right ; and behold, and not
for me,-causing to knòw, refuge has perished from me, none seeking for my soul :
6 I have cried to thee, O Jehovah, I have said thou my hŏpe, my portion in the
land : of the-living ;-7 Attend to my crȳ ; for I have been-ēxhausted very much,
-rèscue me from those-who persecute me, for they have been-strong before me,-
8 Léad forth from prison my soul :-to práise thy name, in the-just shall inclose,
for,

PSALMUS CXLIII.

Oratio, exprimens affectum et luctam animi, expectatione gratiæ Dei pœnè fatiscentis, ejusque opem contra improborum persecutionem efflagitantis.

תגמל עלי׃ קמג מזמור לדוד א
יהוה שמע תפלתי האזינה אל־תחנוני באמנתך
ענני בצדקתך׃ ואל־תבוא במשפט את־עבדך כי לא־ 2
יצדק לפניך כל־חי׃ כי־רדף אויב נפשי דכא 3
לארץ חיתי הושיבני במחשכים כמתי עולם׃
ותתעטף עלי רוחי בתוכי ישתומם לבי׃ זכרתי ימים 4 ה
מקדם הגיתי בכל־פעלך במעשה ידיך אשוחח׃
פרשתי ידי אליך נפשי כארץ־עיפה לך סלה׃ מהר 6 7
ענני יהוה כלתה רוחי אל־תסתר פניך ממני
ונמשלתי עם־ירדי בור׃ השמיעני בבקר חסדך כי־ 8
בך בטחתי הודיעני דרך־זו אלך כי־אליך נשאתי
נ"א כסתי נפשי׃ הצילני מאיבי יהוה אליך כסתי* ׃ למדני 9 י
לעשות רצונך כי־אתה אלוהי רוחך טובה תנחני
נ"א תחייני בארץ מישור׃ למען־שמך יהוה תחיני* בצדקתך 11
תוציא מצרה נפשי׃ ובחסדך תצמית איבי והאבדת 12
כל־צררי נפשי כי אני עבדך׃ קמד לדוד א

PSALMUS CXLIV.

Gratias agit Deo, cujus auxilio hostes bello superaverat: ejusque curæ ac providentiæ, et sese, et populum suum, commendat.

ברוך יהוה צורי המלמד ידי לקרב אצבעותי
למלחמה׃ חסדי ומצודתי משגבי ומפלטי־לי מגני 2
ובו חסיתי הרדד עמי תחתי׃ יהוה מה־אדם ותדעהו 3
בן־אנוש ותחשבהו׃ אדם להבל דמה ימיו כצל עובר׃ 4
יהוה הט־שמיך ותרד גע בהרים ויעשנו׃ ברוק ברק ה 6
ותפיצם שלח חציך ותהמם׃ שלח ידיך ממרום פצני 7
והצילני ממים רבים מיד בני נכר׃ אשר פיהם דבר־שוא 8
וימינם ימין שקר׃ אלהים שיר חדש אשירה לך בנבל 9
עשור אזמרה־לך׃ הנותן תשועה למלכים הפוצה י
את־דוד עבדו מחרב רעה׃ פצני והצילני מיד בני־נכר 11
אשר פיהם דבר־שוא וימינם ימין שקר׃ אשר בנינו 12
כנטעים מגדלים בנעוריהם בנותינו כזוית מחטבות

thou wilt recompense upon me.

PSALM CXLIII.

[1] A psalm for David, O Jehovah, hear my prăyer;–listen to my intreaty; in
thy faithfulness; hĕar me in thy righteousness; [2] And thou wilt not come into
judgment, thy servant, for all lĭving shall not justify for thy–face. [3] For the ene-
my has pursued my soul : he hath trampled my lĭfe; for the earth : he–has made
me to dwell in obscure places, as the–dêad long ago. [4] My spirit: in me will it-
self fail, my heart within me shall itself be–dĕsolate. [5] I have remembered the
days from the beginning, I have mĕditated in all thy work, in the work; of thy
hand: I will meditate. [6] I have expanded my hands: to thee, my soul: as a land:
thirsty; for thee, Selah. [7] Quickly ănswer me, O Jehovah, my spirit: has faĭl-
ed, thou wilt not hide thy face from me, and I have been likened with those–who
descend the pit.–[8] Cause me to hear in the morning thy mercy, for in thee I have
hoped,–cause me to knów the way: which I shall gó, for to thee I have lifted my
soul:–[9] Rèscue me from my enemies, O Jehovah, to thee I have cŏncealed.
[10] Teach me–to pĕrform thy wĭll; for thou, my God, thy spirit: good; thou wilt
lĕad me in the land: of rectitude. [11] For the sake of thy name, O Jehovah, thou
wilt rĕvive me, in thy righteousness; thou–wilt léad me from dĭfficulty; my
soul : [12] And in thy mercy thou wilt disperse my enemies, and thou–hast de-
stroyed all the enemies of my soul : for I thy servant.

PSALM CXLIV.

[1] For David, blessed Jehovah, my rock, who–causing to teach my hands : for
battle, and my fingers; for war; [2] My mercy, my tower; my elevation, my deli-
verer for me, my shĭeld, and in him I have hŏped, who has subdued the people:
under me. [3] Jehovah, what is man, and thou wilt knów him, the son of man,
and thou wilt think upon him. [4] Man for vanity, like his days as a shădow passing.
[5] Jehovah, bènd the heavens and thou wilt déscend, tòuch the mountains and they
shall smoke. [6] Enlighten lightning, and thou–wilt scâtter them, send thine ăr-
rows, and thou wilt dĭsturb them. [7] Send thy hand: from high rĕdeem me, and
–rèscue me from waters–many, from the hand: of the sons of the stranger. [8] That
their mouth has spoken a lie, and their right hand; a right hand; of falsehood. [9] O
God, a new sông I will sîng for thee, with the harp, a decachord, I will sing for
thee. [10] Who–has given sálvation; for kings, who has redeemed David his servant
from the sword; of êvil; [11] Redeem me–rescue me from the hand: of the sons of
the stranger, that their mŏuth has spoken a lie, and their right hand; a right
hand; of falsehood. [12] That our sons as plants which increase in their youth;
our daughters; as cŏrner stones;–cut;

13 תבנית היכל׃ מזוינו מלאים מפיקים מזן אל־זן צאוננו
14 מאליפות מרבבות בחוצותינו׃ אלופינו מסבלים אין
טו פרץ ואין יוצאת ואין צוחה ברחבתינו׃ אשרי העם
שככה לו אשרי העם שיהוה אלהיו׃ קמה

PSALMUS CXLV. Gloria et Regnum Dei per universam terram, jam sese diffundens, celebratur: ejusque misericordia et gratia multis exponitur.

א תהלה לדוד ארוממך אלוהי המלך ואברכה
2 שמך לעולם ועד׃ בכל־יום אברכך ואהללה
3 שמך לעולם ועד׃ גדול יהוה ומהלל מאד ולגדלתו
4 אין חקר׃ דור לדור ישבח מעשיך וגבורתיך יגידו׃
ה 6 הדר כבוד הודך ודברי נפלאתיך אשיחה׃ ועזוז
7 נוראותיך יאמרו וגדלותיך אספרנה׃ זכר רב־טובך
(ונדולתך ק׳)
8 יביעו וצדקתך ירננו׃ חנון ורחום יהוה ארך אפים
9 וגדול חסד׃ טוב־יהוה לכל ורחמיו על־כל־מעשיו׃
י 11 יודוך יהוה כל־מעשיך וחסידיך יברכוכה׃ כבוד
12 מלכותך יאמרו וגבורתך ידברו׃ להודיע לבני האדם
13 גבורתיו וכבוד הדר מלכותו׃ מלכותך מלכות כל־
14 עלמים וממשלתך בכל־דור ודר׃ סומך יהוה לכל־
טו הנפלים וזוקף לכל־הכפופים׃ עיני־כל אליך ישברו
16 ואתה נותן־להם את־אכלם בעתו׃ פותח את־ידך
17 ומשביע לכל־חי רצון׃ צדיק יהוה בכל־דרכיו וחסיד
18 בכל־מעשיו׃ קרוב יהוה לכל־קראיו לכל אשר
19 יקראהו באמת׃ רצון־יראיו יעשה ואת־שועתם ישמע
כ ויושיעם׃ שומר יהוה את־כל־אהביו ואת כל־
21 הרשעים ישמיד׃ תהלת יהוה ידבר־פי ויברך כל־
בשר שם קדשו לעולם ועד׃ קמו

PSALMUS CXLVI. Prædicat justitiam et misericordiam Dei, ejusque regnum cum principatu hominum componit.

א 2 הללו יה הללי נפשי את־יהוה׃ אהללה יהוה בחיי
3 אזמרה לאלהי בעודי׃ אל־תבטחו בנדיבים בבן־אדם
4 שאין לו תשועה׃ תצא רוחו ישב לאדמתו ביום ההוא
ה אבדו עשתנתיו׃ אשרי שאל יעקב בעזרו שברו על־

the fŏrm ; of a palace. 13 Our garners ;–full ;–prôducing from foôd to foôd, our
flocks : producing thousands : myriads ; in our streets ; 14 Our cattle loaded, no
rupture, and none shall go forth, and no noise ; in our streets ; 15 O the–blessed-
ness of that people : which so for it, O the–blessedness of that people : whose God
Jehovah.

PSALM CXLV.

1 Prāise ; for David, I will exalt thee, O my God, the King, and I will bless thy
name for ever and ever. 2 In every day I will bless thee, and I will praise thy name
for ever and ever. 3 Great Jehovah, praised very much, and his greatness ; no in-
vestigation. 4 Generation to generation will praise thy works, and thy–power ; they
–will dèclare. 5 The honour of the glory of thy magnificence, and I shall spêak of
thy–wonderful things ; 6 And the strength of thy–térrible things ; they shall de-
clare, and thy–greatness ; I will tell. 7 The remembrance of the mūltitude of thy
goodness they–shall ùtter, and thy righteousness ; they shall declare. 8 Kind and
merciful Jehovah, slow of–wrath, and great of mercy. 9 Jehovah good for all, and
his mercies upon all his wŏrks. 10 O Jehovah, all thy works shall prāise thee, and
thy saints shall bless thee. 11 The glory of thy–kingdom ; they shall declaře, and
thy strength ; they shall tell.–12 To make knówn to the sons of men, his strength ; and
the glory of the splendour of his–kingdom ; 13 Thy–kingdom ; a–kingdom ; of all
ages, and thy rule ; in every gêneration and gêneration. 14 Jehovah has been a sup-
port for all–who fall, and he has raised up for all–who are bowed down. 15 The
eyes : of all shall wait upon thee, and thou hast given for them their food, in his time :
16 Thou hast opened thy hand : and–causing to satisfy for every lĭving, plĕasure.
17 Just Jehovah in all his ways : and merciful in all his wŏrks. 18 Jehovah near for
all–who call upon him, for all who shall call upon him in truth ; 19 The wĭll of
those–who fear him he shall perform, and their cry ; he shall hear, and he–will save
them. 20 Jehovah has kept all–who love him, and all the–wicked he shall destroy.
21 The prāise ; of Jehovah my mŏuth shall speak, and all flesh shall bless his holy
name for ever and ever.

PSALM CXLVI.

1 Hallelujah, O my soul : praise Jehovah. 2 I shall praise Jehovah in my lĭfe,
I shall strike the lyre for Jehovah in my time. 3 Thou wilt not trust in princes,
in the son of Adam, who not for him sálvation ; 4 His spirit : shall gó forth, he
shall return to his earth ; in that day his thoughts ; have perished. 5 O the–bless-
edness in his help, whose the God of Jacob, his hope upon,

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PSALMUS CXLVII. Ad laudes Dei fideles excitantur: ejusque rei argumenta proponuntur, reductio Israëlis in fines patrios, ejus benignitas singularis erga hanc gentem, atque alia providentiæ opera.

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PSALMUS CXLVIII. Omnes creaturas, summas, imas, ipsasque res inanimes, ad prædicandas Dei laudes, exhortatur.

השמים הללוהו במרומים: הללוהו כל־מלאכיו 2
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Jehovah his God. 6 He hath made the heavens and the earth: the sea and al
which in them, who hath kept truth; for ever. 7 He executed judgment for the-
oppressed, he hath given bread for the–hungry, Jehovah–causing to lòose the-
bound. 8 Jehovah has illuminated the–blind, Jehovah has raised up the–bende
down, Jehovah has loved the–just. 9 Jehovah has kept the–strânger, the orphan
and the widow; he will support, and the way of the–wicked he will súbvert
10 Jehovah shall reign for ever, thy God, O Zion, for gêneration and gêneration
Hallelujah.

PSALM CXLVII.

1 Praise–Jah, for good to praise our God, for pleasant, prăise; comely; 2 Jeho
vah has built Jerusalem, the–outcast of Israel he shall assemble. 3 Who has cur
ed for the–broken of heart, and–causing to bind up their pains; 4 He has num
bered a number for the stars, for all these he shall call names. 5 Our Lord great
and mŭch of strêngth, for his understanding; not a number. 6 Jehovah–causin
to lift the–hŭmble,–causing to depress the–wicked to the earth: 7 Sĭng for Jeho
vah with prăise; sing to our God with the harp. 8 Who–causing to cover th
heavens with clôuds, who–causing to prêpare for the earth: rain, who–causing t
germinate the mountains, grass. 9 Giving for the beast: his food; for the sons o
the raven that shall call. 10 Not in the strength; of the horse he shall deligh
not in the legs; of a man he shall be–delighted. 11 Jehovah loving those–wh
fear him, who–causing to hope for his mercy. 12 O Jerusalem, praise Jehoval
praise thy God, O Zion. 13 For he hath strengthened the bars of thy gates, h
has blessed thy sons in the middle of thee. 14 Who has plâced thy bound peac
the fat of cŏrn; he shall satisfy thee. 15 Who hath sent his word, the earth: tim
quickly his word shall run. 16 Who has given snow as wool, hoar frost as ash
he shall scatter.–17 Causing to send his ice as morsels, for the face of his cōld; wh
shall stand. 18 He shall send his word, and he shall mĕlt them, he shall cause t
blôw his wind: the waters shall flôw.–19 Causing to dèclare his words to Jacob, h
stātutes and judgments for Israel. 20 He hath not done so for every nation, an
judgments they have not known them. Hallelujah.

PSALM CXLVIII.

1 Hallelujah, praise Jehovah from the heavens, praise him on–high. 2 Prai
him all ye his angels, praise him all his army. 3 Praise him sun and moon, prai
him all ye stars of light. 4 Praise him ye heavens of heavens, and waters up
the heavens. 5 They shall praise the name of Jehovah, for he hath commande
and they have been created.

6 7 ויעמידם לעד לעולם חק־נתן ולא יעבור׃ הללו את־
8 יהוה מן־הארץ תנינים וכל־תהמות׃ אש וברד שלג
9 וקיטור רוח סערה עשה דברו׃ ההרים וכל־גבעות עץ
י פרי וכל־ארזים׃ החיה וכל־בהמה רמש וצפור כנף׃
11 מלכי־ארץ וכל־לאמים שרים וכל־שפטי ארץ׃
12 13 בחורים וגם־בתולות זקנים עם־נערים׃ יהללו את־
שם יהוה כי־נשגב שמו לבדו הודו על־ארץ ושמים׃
14 וירם קרן לעמו תהלה לכל־חסידיו לבני ישראל
א עם קרבו הללו־יה׃ קמט הללו יה שירו

PSALMUS CXLIX. Zion lætari et exultare jubetur in Deo Rege ıc Liberatore suo.

2 ליהוה שיר חדש תהלתו בקהל חסידים׃ ישמח
3 ישראל בעשיו בני־ציון יגילו במלכם׃ יהללו שמו
4 במחול בתף וכנור יזמרו־לו׃ כי־רוצה יהוה
ה בעמו יפאר ענוים בישועה׃ יעלזו חסידים
6 בכבוד ירננו על־משכבותם׃ רוממות אל
7 בגרונם וחרב פיפיות בידם׃ לעשות נקמה בגוים
8 תוכחות בלאמים׃ לאסר מלכיהם בזקים
9 ונכבדיהם בכבלי ברזל׃ לעשות בהם משפט כתוב
הדר הוא לכל־חסידיו הללו־יה׃ קנ
א הללו יה הללו־אל בקדשו הללוהו ברקיע

PSALMUS CL. Ioc hymno 'salmorum ber clau-itur, sin-ulisque ropemo-um verbis mnes ad audes Dei icendas xcitantur.

2 3 עזו׃ הללוהו בגבורתיו הללוהו כרב גדלו׃ הללוהו
4 בתקע שופר הללוהו בנבל וכנור׃ הללוהו בתף
ה ומחול הללוהו במנים ועגב׃ הללוהו בצלצלי־שמע
6 הללוהו בצלצלי תרועה׃ כל הנשמה תהלל יה
הללו־יה׃

תם תהלים

6 And he–shall make them to stand for a time, for ever, a stătute he has give
and it shall not pass. 7 Praise Jehovah from the earth : dragons and all deep
8 Fire : and hail, snow and vapour, the wind : of a storm ; performing his wor
9 Mountains and all hills ; the tree of frŭit, and all cedars. 10 Beast ; and all ca
tle : reptile and fowl : of the wing : 11 Kings of the earth : and all–people, prînce
and all judges of the earth : 12 Young men, and even virgins ; old men, with th
–young. 13 They shall praise the name of Jehovah, for his name has been exal
ed, for alone his praise upon the earth : and heavens. 14 And he shall râise th
horn : for his people : prăise ; for all his–chosen, for the sons of Israel, a people
near him. Hallelujah.

PSALM CXLIX.

1 Hallelujah, sông for Jehovah, a new sông, praise ; in the assembly of the
chosen. 2 Israel shall rejoice in his măker, and the sons of Zion–shall be–glâd i
their king. 3 They shall praise his name in the dance, with the tăbret and ha
they shall sing for him. 4 For Jehovah has been–kindly affected to his people
he shall adorn the–hŭmble with salvation ; 5 His–merciful shall exult in glor
they shall exult upon their couches. 6 The praises of God in their thrōat, and
sword ; of many ĕdges, in their hand :–7 To make vengeance ; in the nations, r
bukes ; among the people.–8 To bind their kings with chains, and their nobl
with fetters of iron.–9 To pĕrform against them the judgment written, this ho
our for all his–merciful. Hallelujah.

PSALM CL.

1 Hallelujah, praise God in his holiness, praise him in the firmament of h
strĕngth. 2 Praise him in his–strength ; praise him according–to the mŭltitude
his greatness. 3 Praise him with the noise of the trumpet, praise him with th
nebel and the harp. 4 Praise him with the tĭmbrel and flute, praise him wit
the stringed instruments and the organ. 5 Praise him with cymbals of soun
praĭse him with cymbals of the jubilee ; 6 Every spirit ; shall praise Jah, halle
lujah, strong.

THE END OF THE BOOK OF PSALMS.

תקומה f. Resurrection, R. קום. תקל Chald. Ponderavit, to weigh. תקן Dirigi, corrigi, to direct, set in order, ordinare. תקע Figere, to force, or drive one thing into, or against another, to fasten, or fix with stakes; clangere, plaudere, complodere manum, to strike hands with one another, to sound, or strike an instrument; m. clangor, a noise. תקוע m. Classicum, a trumpet; urbs Tekoa, the name of a city. תקף Prævaleri, fortem esse, to overpower, overbear, overcome, prevail, to be strong. תקיף Chald. תקיפא m. Fortis, brave; valens, strong. תוקף m. Chald. תקפא Robur, strength. תר To remain, R. יתר. תר To remove, R. נתר. תר To investigate, R. תור. תרבות f. p. Crowds, R. רבה. תרגם Chald. Interpretatus est, to expound, explain, interpret. תרגון m. Expositio, translatio Chaldaica, an exposition, a Chaldaic translation. תרומה f. Separation. תרומיה f. An offering, R. רום. תרופה f. A cure, R. רוף. תרי תרין תרתין Chald. Duo, two, R. תר To go round, or about. תרזה f. The cypress, R. רזה. תרועה f. A noise, R. ריע. תרן To fix firmly; m. malus, a mast of a ship, from its being firmly fixed. תרעא תרע m. Chald. Porta, janua, a port, a gate, from Hebrew שרע Idem, the same. תרן m. Fir, oak, elm, cypress, R. רזה To waste; attenuate, make lean, famish; these, from their slender or tapering form. תרפים תרף m. p. Idola, imagines, an image, an idol, a representative image, from רפה To give way, or relax of religious awe and veneration, thus Jehovah is called the fear of Isaac. תרשיש תרש m. Beryllus, beryl, from תר To go, and שש To be vivid, a kind of precious stone. תש To pluck out, R. נתש. תשאות תשואות f. p. Acclamations, R. שאה. תשועה f. Safety, R. ישע. תשבץ m. A coat of enclosing, R. שבץ. תשובה f. An answer, &c. R. שוב. תשוקה f. Desire, &c. R. שוק. תשע f. תשעה m. Novem. תשעים c. Nonaginta, ninety. תשיעי m. Nonus, the ninth, nine, perhaps from ת Formative, and שעה To look, or turn, as it were, from units to a higher order of numbers. תותח m. Balista, a missive weapon, R. ותח Arabic, To strike with a club; lapides balistæ, stones of the sling. תת the infinitive of נתן To give.

ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן׃

priests' breastplates were called lights, so the Thummim was named, from the completeness or perfection of the oracles never failing, but always accomplished. מתום m. Perfectio, finished, integritas. תמר To be straight, upright, also תומר m. תמרה f. Palma, the palm tree, from its being straight, or upright. תמרות f. p. Columnæ elatæ, lofty pillars, תמרורים m. p. Pyramides, pyramids, pillars, or columns. תן To give, R. נתן. תנה To hire, mercede conducere, to comfort, or please with a hire, or reward; confabulari, to talk. אתנה f. אתנן m. Merces, meretricia, the reward, or hire of a whore. תנואה f. A breaking off, R. נוא. תנובה f. Provisions, R. נוב. תנופה f. Agitation, R. נוף. תנחומים m. p. Consolations, R. נחם. תנין m. Chald. Secundus, second, from שני Second. תנך To fail, to be soft, also תניך m. Tenerum, tender; imum auris, the tip of the ear, or the tender part of it. תנין תנן m. R. תנה To shriek, wail, bewail; draco, a dragon; balena, a whale; serpens, a crocodile, also a sort of wolf, from the cry of these creatures. תנור תנר m. R. נר To split, separate, divide; fornax, a furnace, from its power of melting, or dividing the parts of the metal. תנשמת f. A mole, &c. R. נשם. תעב Abominare, to abominate. תועבה f. Abominatio, a loathing. תעה Errare, vagari, to err, wander, go astray. תועה f. Error, or wandering from the will of God. תעתעים m. p. Aberrationes, wanderings from the path of commanded duty. תעודה f. Testimony, R. עוד. תעלה f. An aqueduct, R. עלה. תעלולים m. p. Sports, &c. R. עלל. תעלומה f. Hidden, R. עלם. תענוג m. Dainties, R. ענג. תעצמות m. Powers, R. עצם. תער To divide, cut, cleave; m. novacula, a razor, from its power of cutting; vagina, the sheath or scabbard of a sword, from its cloven form. תערבות f. p. Covenants, R. ערב. תפוח, תפח m. R. נפח To breathe, blow with a blast of air; malus, an apple, from the fragrance emitted by the fruit. תפינים m. p. Things boiled, or baked, R. אפה. תפל To be insipid, insulsum, insipidum. תפלה f. Fatuitas, inconsiderate, absurd. תפף תף To strike, to smite, beat, also תוף m. Tympanum, a drum, tabret, from its being struck. מתפפות תופפות f. p. Tympanistriæ, women playing on timbrels. תפצות f. p. Dispersions, R. פוץ. תפלה f. A prayer, R. פלל. תפלצת f. Terror, R. פלץ. תפר Consuere, to fasten, or join together, to sew. תפש Capere, prehendere, to lay hold on, handle, to take. תפתיא תפתה m. p. Chald. Exactores, exactors; justitiæ executores, executors of justice, R. שפה To set in order. תץ To break, R. נתץ. תק To pull down, R. נתק. תקוה f. Hope, R. קוה.

their hollow cry. תכה To join, set down, attach. תכל Blue, azure, skycolour, also תכלה f. Hyacinthinus, hyacinth, from its blue colour, from כלה To complete a perfect colour. תכונה f. A seat prepared, R. כון. תכן To direct, regulate, expendere; perpendere, to weigh, ponder, dispose; aptare, to measure, also תכנית f. Demensum, mensura, dimension; summa, the amount. מתכנת f. Summa, forma, shape; dispositio, sentiment. תכריך m. A cloak, R. כרך. תלאובה f. Dryness, R. לאב. תלאה f. Labour, R. לאה. תלבשת f. Garments, R. לבש. תלג Chald. Nix, snow, from Hebrew שלג Idem, the same. תלה Suspendere, to hang, hang up, suspend. תליפיות f. p. Armaria, armoury, from תלה To suspend, and פיות Edges, and therefore denotes a place upon which edged weapons are suspended. תלונה f. Murmuring, R. לון. תלי m. A hanger, a quiver, from its being suspended. תלל m. Aggere, accumulare, contumulare, to heap up. תל m. Tumulus, a heap of earth; agger, a mound. תוללים m. p. Contumulatores, those who bury. תלתלים m. p. Crispi pili, clusters, or strings of embryo fruit, from כלה To suspend. תלם To break, break in pieces; m. porca agri, a ridge of land between two furrows, because broken in pieces; aratio, ploughing, or breaking the ground. תלמיד m. A scholar, R. למד. תלע To split, cleave, also תולע m. Coccus, coccineum, crimson, red-worm, or cochineal, wormcolour, so called because made of small worms found in the tubercles of a certain shrub. תולעה תולעת f. Vermis, the worm thus found. מתלעים m. p. Coccinati, clothed in scarlet. מתלעות f. p. Dentes molares, the grinders, which split, or cleave the food. תלת Chald. תלתה Tres, three, thrice. תלתין Triginta, thirty, from Hebrew שלש Idem, the same. תם To finish, or be finished; m. upright, perfect. תמה Chald. Illic, there; illuc, thither. תמד Continuance, or to hold up. תמיד Jugis, jugiter, continually, daily. תמה Mirari, to wonder; obstupescere, to be astonished, amazed. תמהון m. Stupor, astonishment. Chald. תמהין m. p. Admirabilia, miracula, wonderful works. תמונה f. A similitude, R. מון. תמורה f. A change, R. מור. תמותה f. A killing, R. מות. תמרוק m. A cleansing, R. מרק. תמר m. Bitterness, R. מרר. תמך Sustentavit, apprehendit, tenuit, to lay hold on, to hold, hold up. תמל תמול אתמול Heri, yesterday; ante, before; antea, before these things, from תם To finish, and מל To cut off. תמם Absolvi, compleri, to finish, perfici; m. תם תמים m. Integer, whole; integritas, uprightness; Thummim, perfections, as the precious stones put into the high

Burning, R. בער. תבר Frangere, to break. תבירה f. Fractum, broken, brittle. תגמול m. Retribution, R. גמל. תגרה f. Conflict, R. גרה. תדירא תדר Jugiter, continually, always, R. דור To go round and round as revolving years, or as a continuance of time does. תהה תהו To be void, without form; m. inanitas, empty; res informis, any unformed thing. תהום תהם c. more frequently f. Abyssus, depth, from המה Tumult. תהלכות f. p. Progressions, R. הלך. תהלה f. Praise, &c. R. הלל. תפכה f. Perverseness, R. הפך. תב תוב Chald. Reverti, to return; redire, render; respondit, to reply, or return an answer. תוגה f. Sadness, R. יגה. תודה f. Confession, &c. R. ידה. תוחלת f. Hope, R. יחל. תועפות f. p. Fatigues, R. יעף. תוה Expavit, trepidare, to tremble; signare, to mark; describere, make a mark; circumscribere, to limit. תו m. Signum, a mark. תך תוך To be in the midst, between; medium, middle. תיכון m. תיכונה f. Medianum, middle. תכה Mediari, to be in the middle; m. deceitful, or concealed wickedness. תוכחה f. Blame, &c. R. יכח. תולדות f. p. Generations, R. ילד. תוצאות f. p. Departures, R. יצא. תורה f. A law, R. ירה. תושב m. An inhabitant, R. ישב. תושיה f. Essence, &c. R. ישה. תר תור To go round or about; explorare, to seek, or explore; scrutare, to investigate; m. ordo, law; conditio, state; turtur, a turtle, a turle-dove, from its cooing. תורה f. Conditio, state, order, law. יתור m. Exploratio, searching out. אתרים m. p. Exploratores, persons who search out. תזז Amputare, to shake, or cut off, resecare; m. a fleece, from its being cut off. תזנות f. Whoredom, R. זנה. תח f. A piece, R. נחת. תחלה f. A beginning, R. חלל. תחר תחרא m. R. תחרה To surround, mix, contend, miscere, commiscere, to mingle, contend, compare; lorica, a coat of mail, from its surrounding the body. תחבלות f. p. Prudent counsels, R. חבל. תחמס m. A rapacious bird, R. חמס. תחנית f. A setting of bounds. תחנון m. Prayer, R. חנן. תימן m. The south, R. ימן. תחש m. Taxus, a badger; melis, taxea, the skin of a badger, or rather a violet colour, R. Ethiopic, To rub, from the manner in which the skins are prepared for use. תחת Chald. תחות Sub, under; infra, downwards; pro, for; loco, in the place; propter, on account of, R. נחת To descend. תחתי m. תחתיה f. תחתון m. תחתונה f. Inferior, lower. תיש m. R. תש To compress; hircus, a he-goat; aries, a ram, because they are kept for breeding. תוך תך תכך m. Dolus, fraus, concealed or inward wickedness, deceit, the primitive meaning denoting any thing in the middle, or inward. תוכיים m. p. Pavones, peacocks, from

water. שתק Silere, to be still; tacere, to be silent, or calm. שתר To hide, to be hidden.

ת

Is the last letter of the Hebrew alphabet, is of the class of serviles; prefixed from את The, very; it forms nouns, as תלמיד A scholar, from למד To teach. It forms particles, as תחת Under, from נחת To descend. It denotes the second person future singular and plural, masculine and feminine of verbs, also the third person singular feminine; affixed second person singular preter. It is put in government for ה as בעצת for בעצה In the counsel. It forms many nouns feminine, as מלכות A kingdom. It is paragogic, and is postfixed to an infinitive, as יבשת To be dry. To nouns feminine, as תפארת Exquisite ornaments. To verbs, as תמותת Thou shalt entirely slay, from את Very. תא m. R. תאה To limit, bound, set or draw a limit, or bound; thalamus, a chamber, or room bound by walls; insidious thought. תאב To waste, to consume, pine away; desiderare, to long for, to abhor, or to consume with hatred, or dislike. מתאב Abominans, hating. תאבה f. Desiderium, desire. תאה Determinare, to limit. תוא תאו m. Bubalus, a wild bull, because these animals are caught in nets. תאוה f. Terminus, border, limit, also f. desire, from אוה which see. תאם To be connected, double, cohere, or embrace as twins in the womb. תומם תאמים m. p. Gemelli, twins; gemellos parere, to bring forth twins. תאנה תאן f. R. אן labour of body or mind; ficus, arbor et frùctus, the fig, or the tree and its fruit, or the grief tree, from the roughness or prickliness of the upper side of its leaf. תאניה f. Sadness. תאנה f. An occasion, R. אניה. תאר Definire, formare, to delineate, draw, or mark out; m. forma, beauty; species, a kind. תב Chald. To return, R. תוב. תבה f. Arca, a chest, an ark, R. בה To be hollow, a hollow vessel fit for swimming. תבואה f. Provision, R. בוא. תבל f. R. בל To mix, or mingle; orbis habitabilis, the habitable earth, composed of earth and water. תבונה f. Intelligent, R. בון. תבוסה f. A trampling, R. בוס. תבלית f. Consumption, R. בלה. תבל m. Confusion, R. בלל also תבלול m. Suffusion. תבן To cut, or shatter to pieces. מתבן m. Stramen, palea, straw, chaff, from being cut, or broken to fragments. תבנית f. Structure, &c. R. בנה. תבער f.

pents, from the burning the consequence of their bite; seraph, from the glory or burning of its appearance. משרפה שרפה f. Incendium, ustio, burning. שרץ Abunde progignere, to produce, or increase abundantly; reptare, to creep; m. reptile, reptilia animantia, reptiles, from their abundance. שרק To be yellow, yellowish, tawny; sibilare, to hiss, whistle, also שרקה f. Sibilus, hissing; vitis generosa, a vine, from its yellow colour. משורקיתא f. Chald. Fistula, a pipe, a flute, a flagelet, from their whistling. שרקים m. p. Balii, varii coloris equi, horses of various colours. שרוקים m. p. Vites præstantes, excellent vines. שריקות f. p. Serica præstantia, silken garments, of a yellow colour, yellowish, spoken of raw flax such as fishermen use. שר שרר To regulate or direct, principatum tenere; m. umbilicus, the navel string, whose use is to convey or regulate the blood; a rule, a lord, from his power of directing. שרירות f. p. Sententiæ animi, thoughts which regulate the actions. שרש To root, take root, or cause to take root, to eradicate, radices agere, eradicare; m. radix, a root. שרשו f. Idem, the same. Chald. שרשו Eradicatio, a rooting up. שרשרות שרשות f. p. Catenæ, chains of a tapering form like roots, root work. שרת Personal attendance, or ministry; ministravit, to serve; m. ministerium, ministry, or service. משרת m. Minister, a servant, a minister, an attendant, service; m. sartago, a frying-pan, from its service, or use in preparing food. שש To be brisk, active, sprightly, cheerful; m. byssus, xylinum, m. fine linen, or cotton cloth, from its cheerful whiteness, also ששה f. ששת m. Sex, six, this is applied first to the sixth day of exultation for the finishing of the creation, when the morning stars sang together, and all the sons of God shouted for joy. ששים c. Sexaginta, sixty. ששי m. Sextus, the sixth. ששית f. Sexta, sexta pars, the sixth part. ששה Sextam partem obtulit, to take or give a sixth part. שושן m. שושנה f. Lilium, the lily, from being a six-leaved flower; hexachordum, an instrument of six strings. ששר m. Color indicus, minium, vermilion, from אשור Arabic, To be ruddy, the colour of vermilion. שת for שנת Two. שת Chald. Sex, six; to place, R. שות. שתין Sexaginta, sixty. שתה Chald. Bibere, to drink, to place, swallow liquid. שתי m. Compotatio, drink; stamen, a foundation. שתיה f. Potus, potio, drink. משתה Chald. משתיא m. Convivium, a feast accompanied with drink, potio. שתל Plantare, to plant, to settle. שתילים m. p. Plantæ, plants, a grove, or collection of plants. שתם Recludere, to shut, shut up, or out, in a privative sense, aperire, to open. שתן Mingere, to make

rest; tranquillitas, calmness. שקל Ponderavit, to weigh; m. siclus, a shekel, a piece of money so named, from being of the standard weight. משקל משקול m. Pondus, a weight. משקלת f. Perpendiculum, a weight used to estimate perpendicularity, a plummet. שקם m. Arbor sycomori, the sycamore tree; Arabic סקם Male habuit, to make sick, because the fruit of the tree is apt to bring on diseases, not being easily digested. שקע Submergi, to sink, subside as fire, to drown. שקערורות f. p. Fossulæ, running cavities, hollows, from שקע To sink, and רר To flow. שקף Spectavit, to look out, or turn towards; m. Aspectus, the countenance, from beholding us. שקופים m. p. Prospectus, views. משקוף m. Superliminare, the frontispiece, or lintel, from its being exposed to view. שקץ Abominari, to abominate, abhor, detest, to curse. שקוץ m. Abominatio, an abomination. שקק Discurrere, to run. משק m. Discursitatio, a running. שקר Mentiri, to lie, speak, act, or deal falsely; m. mendacium, a lie; falsitas, falso, falsely; nutare, nictare, to wink, to deceive. שרא To loose; Chald. cepit, to begin; habitavit, to dwell; mansit, dissolvit, prevail. שרב Chald. To scorch; m. æstus, heat; aridus, torridus locus, a dry place, from the heat. שרביט m. Sceptrum, a sceptre, from שבט To extend, hence a sceptre, from its extension. שר To saw, R. נשר. שרג Implicari, to be wreathed; m. palmes, the shoot of the vine, pliable, a basket, from its twisted construction. שרד Superesse, to leave, or be left behind. שריד m. Superstes, residue; residuum, remnant; amussis, a carpenter's rule, or rather the chalk or pencil which marks their work, and leaves the evidence of it behind; ministerium, clothes of service left, when not used, in the sanctuary. שרה To direct; principem se gerere, to be strong; send forth, dimittere; Chald. solvere, to loose. שריה f. שריון שרין m. Lorica, a coat of mail, from its strength in defending the body; f. a small dart, from its being sent forth, or thrown from the hand. שרון Sharon, the name of a country. משרה f. Maceratio, a soaking in water; maceratum, the thing soaked in water; m. principatus, rule, or power, arising from strength. שרט Cædere, incidere, to scarify, cut, or wound, also שרטת m. Cæsura, a cutting off. שרך To twine, wind, or bend about, implicare. שרוך m. Corrigia, a shoe-string, from its being twined round the foot. שרע To be long, redundare. שרעף m. Cogitatio, anxious thought, sorrow, from ש Which, and רעף To distil, thoughts, as if they were distilling from the heart. שרף Urere, exurere, incendere, to burn, burn up, burnt; m. præster, serpens ignitus, fiery ser-

the master; genus, a race, as of birds, &c. שפט Any kind of regulation and disposal; judicavit, to judge; m. judex, a judge. שפוט m. Judicium, judgment. משפט m. Judicium, jus, right; ratio, a reason; mos, ritus, modus, custom, or the judgment formed from time, law, or the declaration of the judge. שפך Effudit, to pour out, shed; m. effusio, a pouring out. שפכה f. Virile membrum, urinam et semen effundens. שפל To humble one's self, humilem, depressum esse, deprimi, to be humbled, brought low; m. humilis, humble, or low; depressus, borne down, feeble, or deformed; abjectio, a casting down. שפלה f. Planicies, a valley, or low plain country, also שפלות m. Demissio, a falling down; humilitas, lowness. שפם m. R. שפה Extremity; mystax, upper lip beard, from being the extremity of the body. שפן R. כפן To cover. שפן To hide; m. cuniculus, a coney, or rabbit, from hiding itself in its hole, an Egyptian rat, for the same reason. שפע To flow together, be abundant; m. abundantia, abundance. שפעה f. Agmen, a band, from their abundance or number. שפק To clap, strike, or smite together, to suffice, from the clapping the hands as an evidence of it. שפיפון שפף m. Cerastes, a flying serpent, from Arabic שפף To make a puncture, from the bite of the animal. שפר Pulchrum esse, seemly, good, elegant, beautiful; m. elegantia, grandeur. שפיר Chald. m. Pulchrum, fair; locus elegans, a pavilion, from its beauty. שופר m. Buccina, tuba, a trumpet, from its majestic sound. שפריר m. Tentorium, tabernaculum speciosissimum, a tent, from its beauty. שפרפרא m. Chald. Aurora, the morning, from its beauty. אשפר m. Frustum pulchrum, a handsome piece of flesh. שפת Ordinavit, disposuit, to put or set in order, to dispose. שפתים Lapides focarii, fire ranges, rows of stones on which the caldrons or pots were placed for boiling. משפתים m. d. Sarcinæ duæ, the divisions of a stall, sheepfolds. שצף m. Pauculum, little, a moment, or a small portion of time. שק To move, run, or push forward; m. saccus, a sack, or bag, into which corn, &c. is moved, or pushed forward, sackcloth. שק To kiss, R. נשק. שקד Advigilavit, to awake, watch; maturavit, to ripen, is ready; festinus, quick; m. amygdala, the almond tree, from its early awaking from its winter's repose, flowering in the month of January; conjunctum, bound. שקה To irrigate, wet, moisten with water; potavit, to drink, irrigavit. שקוי m. Irrigatio, a wetting; potus, drink. שקת f. Aqualiculus, a water trough. משקה m. Pocillator, a cup-bearer; potus, drink. שקט Quievit, to be quiet; quietus fuit, to be at rest, also השקט m. Quies,

the solar light. שני m. Dibaphum, double died; coccineum, scarlet colour, from being twice dipt. שנאן m. Iteratio, a repetition. משנה m. Duplicitas, duplum, duplicity, double; secundus, the second, secunda pars; exemplar, a copy in writing. שנן Acuere, to sharpen. שנינה f. Dicterium, dictum acutum, a sharp saying. שנס Accingere, to gird up. שסה Diripere, to rob, plunder, pillage, depredari. שסס Diripere. משסה f. Direptio, plundering. שסע Diffindere, to split, cleave; bifidatum esse, to part in two; m. fissura, an opening, or chink. שסף Dissecare, to cut, or hew in pieces. שע &c. see ישע To save. שעה Respexit, to regard; attendit, to look, turn to and from, have respect to; Chald. f. hora, an hour. שעף R. סעף A branch. משעה m. Aspectus, the countenance, from its being beheld. שעשעים m. Oblectationes, sports, or turning this way or that way in sport. שעט To stamp, or to rush forward, also שעטה f. Strepitus, a noise; plausus, a shout. שעטנז m. Heterogeneum, linsey-woolsey, perhaps from ש Which, עטן To weave, and נזה To sprinkle, and so express a texture sprinkled, as it were, with different kinds of threads. שעל To be hollow; m. pugillus, the hand, or the hollow of the hand, handful. שועל m. Vulpes, a fox, from his burrowing, or making holes in the earth. משעול m. Semita, a foot path, or a hollow, narrow way. שען Niti, to incline, recline, lean upon, to rely. משען m. משענה f Bacillus, scipio, a staff, upon which we lean. שער To stand erect, or upright; estimare, to esteem, or think a person upright; m. porta, a gate, from its being upright; janitor, a keeper of a gate; mensura, a measure, from its being kept at the gate; capillus, hair of the head, from its standing at times, as in horror, upright; horrendus, horrible, as if the hair were standing upright. שער R. סער A storm. שערורה שערוריה שערורית f. Res horrenda, a dreadful affair; horrere, to shudder; m. horror, dread; turba, trouble, or danger; pillus, hair. שעיר m. Pilosus, hairy; hircus, a buck goat, from its shaggy hair. שערה f. Hordeum, barley, from its rough bristly beard. שפה To dash, crush, or break by impulse; f. labium, the lip, from the breaking the air into distinct articulations in speaking; ora, ripa, littus, sermo, speech, or talk, the border or edge of any thing, as the lips are of the mouth, lifted up, as on the edge of the tongue. שפי m. Clivus, a hill, or craggy prominence; caseus, cheese, from it being formed from pressure. שפח To depress. שפחה f. Ancilla, a handmaid, from her being in servitude. משפחה f. Familia, a family, household, from being under the dominion of

at liberty. שמאלי m. Sinister, left. שמלה f. Vestis, a garment, a vestment, a hyke, from its surrounding the body, &c. (see Parkhurst.) שמם Niphal, desolare, to desolate; obstupescere, to confound; m. desolans, desolating; desolatum, desolated. שממון m. שממה f. Desolatio, desolation. שמה משמה f. Stupor, amazement; desolatio. שמן Impinguare, saginare, to abound, superabound; m. pinguis, opulentus, fat, rich; pinguedo, fatness; oleum, oil; unguentum, ointment, from their abundance in animals. שמנה f. שמונה f. Octo, eight, or the superabundant number. משמן m. Pinguedo, fatness; pingue, fat. שמע Audire, to hear, to obey, or to hearken; attendere, obedire, to report, or to declare what we have heard; exaudire, to hear perfectly, also משמע m. שמועה f. Auditio, a hearing; rumor, a report; nuncium, a message; fama, sonus, a sound. משמעת f. Auscultatio, listening; obedientia, attention. השמעות f. Auditus, hearing. שמץ To mutter, murmur, whisper; m. particula, pauxillum, a little. שמצה f. Ignominia, a whisper; infamia, a report, or a thing contemptible, shame. שמר Custodire, to keep; observare, keep safe, preserve, to guard, take heed; cavere, prevent, preserve. שמיר m. Sentis, senticetum, a thorn, or briar, which by its prickles is preserved from being plucked up; adamas, the diamond, or adamant, from its engraving, or cutting other stones, from its hardness; fæx, the dregs, lees, which are preserved at the bottom of the vessel, and preserve the strength and flavour of the wine. שמרות f. p. Vigiliæ, watchings; palpebræ, the eyelids, from their watching. משמר m. משמרת f. Custodia, keeping; carcer, a prison. שמש Chald. Ministrare, to serve, minister unto; m. Sol, Chald. שמשא Sol, the sun, the great minister, or servant to the solar system, which God causeth to rise on the evil and the good, which bringeth forth the precious fruits of the earth, and from the heat whereof nothing is hid. שמשות f. p. Fenestra, specula, a window through which the solar light enters. שנא Odit, to hate. שנאין m. p. Chald. Osores, haters. שנאה f. Odium, hatred. שניאה f. Exosa, the affair detested. שנב Arabic, To be cool, also אשנב m. Fenestella, a window, from its power of cooling. שנה To iterate, repeat; secundare, iterare, do again, or a second time; mutare, to change. שן To sleep, R. ישן שן c. Dens, a tooth, from its being renewed in men, as well as in most other animals; ebur, ivory, or the tooth of the elephant; scopulus, a sharp rock, from its resemblance to a tooth. Chald. שנה m. Two. שנים m. d. Duo, bini, two, two by two. שתים f. Duæ, two. שני m. Secundus, second. שנה f. Annus, the year, or the repetition of

finish, perfect, be at peace; pacem habere vel colere, pacem precari, salutare, to wish well, or to agree; m. integer, a whole; integrum, entire, perfectum; Eucharistum, a sacrifice, also Chald. שלמא Pax, peace; prosperitas, prosperity; integritas, integrity, also שלמה f. Vestis, an outer garment, from covering the whole body, also שלום m. שלומה f. Retributio, a recompense, from its being complete. שלים m. Chald. Perfectum, complete. שלף Extraxit, to draw, or push out; strinxit gladium, falcem, to draw a sword, or pruning hook. שלש שלוש f. שלשה m. שלשה c. Tres, three. שלישי m. Tertius, the third. שלישיה f. Tertia pars, the third part; trima, three years, or days. שלשים Tertiani, tertiæ generationis nepotes, descendants to the third generation. שלשום Nudiustertius, three days ago. שליש m. Tribunus, a tribune; dux, a leader, a tribune, or third man, a lord, from perhaps being below the king and the general; triens, a sort of large measure, containing a third part of some other known and common measure. שלישי m. Tribunitius, any thing belonging to the tribunes. משלש Triennis, the space of three years. שם To place, set, put; m. nomen, a name, or articulate sound, which is placed for a thing as its sensible mark or sign, renown, or a name of fame, or reputation, as a particle, also שמה Ibi, illic, there; illuc, eo, thither. משם Inde, hence, whence, thence. שמים Chald. שמיא Cœlum, cœli, the heaven, the heavens, or the disposers, the placers, hence the fanciful science of astrology; to astonish, to desolate. שממיה f. The lizard, from frequenting the walls of houses, or rather the spider, the placer, the disposer, as the spider is eminently curious in the exact disposition of the threads of her web. שמד Perdidit, to destroy, abolish, or dissipate utterly, disperdidit. שמח To move briskly, to move to and fro, or vibrate with a quick motion, as the heart in joy; lætari, to be merry; clarescere, lucere, to shine, from the oil with which their heads were anointed upon festival days; m. lætus, joyful. שמחה f. Lætitia, joy. שמט Intermisit, to let go, remit, to mire, or fall into the mire, amovit, to throw down, or to remit with violence to the ground, to shake, deturbavit, the consequence of letting the thing fall; to smite, or throw down by a stroke. שמטה f. Intermissio, release, remission, or a letting go. שמך To recline, lie down, or along. שמיכה f. Stragula villosa, a mantle, rug, or mattress, from its being something upon which we lie down. שמל To surround on all sides. שמאל m. Sinistra manus, the left hand; sinistrum latus, the left side, from the left hand, &c. being involved in the hyke, or garment, while the right was usually

cede conducere; mercedem dare, to give a reward, also משכרת f. Merces, a reward. שכיר Mercenarius, a hired servant. של To loose, loosen, let loose, is the article said to be, but improperly of the genitive case, (see Robertson's Grammar.) from ש a contraction of אשר Which, and ל To, for; בשלי Propter me, literally in which for me. בשלמי Propter quem, on account of whom, literally, in which, for whom. שלהבת f. A flame, R. להב. שלב To be disposed, or put in order, to correspond, to answer, to joint. שלבים m. p. Gradus, steps; scalæ, ladders, from the manner in which the parts fitted, or were jointed with each other. שלג To be bright, to shine; m. nix, snow, from its brightness. שלה Tranquillum esse, to be quiet, easy, secure, to be free, to be happy; errare, to wander, or negligence of the path of duty. של Error, or neglect, or being easy, or careless of the way of commanded duty; imprudentia, a want of the foresight of the consequences of being careless of the path of rectitude. שלו שליו Chald. שלה m. Tranquillus, calm, error. שלי m. שלוה f. Tranquillitas, calmness. שליה f. שיל m. Secundina, the after-birth, or rather a female child, from its ease, or apprehending no mischief. שלו f. Coturnix, the quail, from its living in ease and plenty among the corn. שלח Mittere, to send; emittere, remittere, transmittere, to send off, send back, send over, to convey, accompany, stretch forth; m. missile, a dart, from its being thrown, or sent forth by the hand; gladius, a sword, or rather a javelin, from its being cast by the hand; propago, a shoot, from its branching forth. שלוח m. Munus, a present, from its being sent forth. שלחן m. Mensa, a table, which is set out, or put forth to place provisions upon. משלח m. Extensio, emissio, an extending, a sending forth. משלוח m. Missio, a sending. שלט Dominari, to be over, or before, either for protection or rule, ruled. שליט m. Dominator, a regent, a ruler. שלטון Dominatio, rule; Chald. dominator. שלטן m. Dominium, rule, or power. שלטים m. p. Scuta, shields, or arms for protection or defence, umbones. שלך Jecit, abjecit, dejecit, to cast, cast down, or away; m. mergus, a cormorant, from its darting, or casting itself down on its prey. שלכת Nomen portæ Hierosolymitanæ, one of the gates of the temple, from the manner of its opening. שלל Spoliare, depredari, spoiled; m. præda, prey; spolium, spoil. שולל m. Spoliatus, plundered; amens, demens, frantic, mad, the consequence of being spoiled, R. של To loose, &c. from being loosed, or taken from the captives. שלם Compleri, perfici, to make whole, entire, complete, to

marmor, marble, from its bright colour. שית m. R. שת To set, place, settle, dispose, constitute; vepres, a briar, or bramble, or kind of thorn, from its stability or strength; vepretum, a place full of thorns or briars. שך שכך R. סכך To cover. שכב Jacere, cubare, accumbere, concumbere, occumbere, to lie, lie down, to die, or lie down in the grave. שכבת שכבה f. Cubatio, concubitus, a lying down. משכב m. Lectus, a bed; concubitus, a lying down, sleep, or the consequence of lying down to rest. שכה Arabic, To be like, resemble; aspicere, to see, to think, or behold with the mind, to paint, or form resemblances. משכית שכיה f. Imago, effigies; pictura, an image, an effigy, a picture, from their resemblance to some object. שכוי Intellectus, mens, the mind, or imagination, from its power of framing resemblances. שכח To fail, to relax, let go; oblivisci, to forget, or let go the remembrance of any thing; Chald. invenire, to find; m. obliviscens, oblitus, forgetting. שך שכך Sedari, quiescere, to assuage; tendere retia, to stake as toils, or nets. שכלות R. סכל To be foolish. שכל Orbari, to deprive of children. שכול m. Orbatus, deprived of children; orbitas, the being without children. אשכול m. Botrus, a bunch of grapes; bacca, a berry, from their being plucked off. שכל Prosperari, scite agere, intelligere, to direct one's self wisely, be wise, prudent, behave wisely, to understand, or direct, to prosper, or the consequence of directing one's self wisely, also השכל m. Intelligentia, wisdom; prudentia, prudence, or fore sight; successus, prosperity. משכיל m. Carmen erudiens, an instructing song; intelligens, understanding; prudens, wise. שכלל Chald. Perficere, to finish; absolvere, to free, from כלל To finish. שכם Readiness, forwardness, diligence, alertness; mature paratum esse, mane se expedire, to rise early, or soon be ready; m. humerus, the shoulder, from its readiness in bearing burdens; dorsum, the back; pars, portio, a portion, or a district of a country; tumulus, agger, a portion of earth. שכן Habitare, to dwell; inhabitare, degere, to live, or dwell; m. vicinus, a neighbour, from his dwelling near us; habitator, a dweller. משכן m. Habitaculum, a dwelling; tabernaculum, a tent. שכן שכין m. R. שך To stop, assuage, check; culter, cultellus, a knife, from its power of defending, or checking the efforts of an enemy. שכר R. סכר To shut up שכר To satisfy; inebriare, to satiate, to drink largely; ebrius, drunk; sicera, all manner of strong drink. שכרון m. Ebrietas, drunkenness. אשכר m. Donum, a gift, a compensative present, from its power of satisfying the receiver, to satisfy, or give satisfaction for service, mer-

rather the seagull, from its leanness, or small quantity of flesh in proportion to its apparent size. שחפת f. Tabes, phthisis, consumption, also שחיף m. tectorium, ceiling, or slender planks of wood used for the roof. שחץ Arabic, To lift up, be lofty; m. fera, a wild beast of the larger kind, from his size being high, or lofty, pride. שחק To conflict, collide; contundere, to grind, beat, or wear to pieces; m. pulvis, dust, formed by collision; cœlum, heaven, or the celestial fluid, from the motion of the air; to contend, or sport with, ludere, which was often in the sands; to laugh, or sport with, ridere, deridere, irridere, also משחק m. Ludus, sport; risus, laughter; derisio, scorn. שחר Denigrari, nigrum esse, to be dark coloured, black, to rise early, or while the morning is dark, mane quærere, also משחר m. Aurora, the morning as yet dark; f. Niger, black; m. nigredo, blackness. שחרחירת שחרחרת f. Nigra, a female of a swarthy complexion, black. שחרות f. Juventa, youth, or the early part of life. שחת Perdere, to corrupt, spoil, mar, destroy; interficere, to kill; m. corruptio, corruption; fovea, a ditch, or place for corruption. שחיתה f. Chald. Corruptum, corrupted; corruptela, corruption. משחית m. Corrumpens, perdens, corruptio, perditio, destruction. משחת Corruptum, corrupted; corruptio, destruction; corruptus, destroyed. שט To extend, R. ישט. שטה Declinare, to decline, go, or turn aside, also שטה שטט m. Cedrus, a cedar, from the thorns with which it is furnished, making animals turn aside from meddling with it. שטח Expandere, to expand. משטח משטוח m. Expansio, expansion. שטם Odio prosequi, to bear malice against, to hate. משטמה f. Odium, hatred. שטן Adversari, to oppose, to be adverse; m. Satan the adversary, a foe to God and man. שטנה f. Accusatio, an accusation. שטף Exundare, immergere, to cover with water, to wash, to rush, or overwhelm with water; m. inundatio, an inundation, outrageous. שטר Arabic, To be an inspector; m. moderator, gubernator, a governor, exactor, an officer, or chief, from his office of inspecting his dependants; Chald. m. dominatus, he who rules. משטר Idem, the same. שיא m. Excellency, R. נשא. שירה שי m. שורה To make equal, plain, level; munus, a present, or compensation for benefits received. שיח m. R. שח To bend; stirps, a plant, from its power of bending; frutex, a shrub. שין m. Urina, urine; urinare, to make urine. שיציא Chald. Perficere, to accomplish, to finish. שירות שיר f. p. Catenulæ, chains, or bracelets for regulating the arm, from שר To regulate. שיש m. R. שש To be brisk, active, sprightly, cheerful;

in singing; contemplari, to contemplate, or regulate the mind in thinking; m. inimicus, an enemy, or one who regulates himself against us; murus, a wall, from the regularity of its structure; m. bos, a bull, from שור To view, to behold, from the manner in which they attentively view objects. שורר m. Inimicus, an enemy. תשורה f. Donum, a gift, or present to a person, for the liberty of beholding the person, great men in eastern countries both expect, and receive these presents. שור Principatum tenere, to hold the chief power. שר m. Princeps, a prince, or one who holds the chief power. שורה f. Principale, the chief, or governing part, the soul. משורה Mensura, a measure, from its regulating the length, &c. of what is measured, to ensnare, or catch by snares, which are so named from their regularity, hence שורה f. Chains, from their regularity, R. שור To regulate. שש שוש To be brisk, active, sprightly, cheerful; gaudere, to rejoice. משוש ששון m. Gaudium, joy. שושן m. A lily, from its vivid cheerful whiteness. שושנים m. p. An instrument of six strings, perhaps from the lilies with which it was adorned. שת שות Ponere, disponere, imponere, to set, place, settle, dispose, constitute, appoint. שית m. Ornamentum, ornament, or dress, from its being placed on the body. שת m. Nates, buttocks, from being the part of the body on which men place or set themselves. שתות f. p. Fundamenta, the lower parts of the body. Chald. שיזב Liberare, to free; eripere, to deliver, to save. שזף Contueri, to behold; conspicere, to see. שזר To twist, contorsit. משזר m. Contortum, twisted. שחד Munus exhibere, to make a present; m. munus, a gift, a bribe. שחה Prostravit, to incline, bow, bend downwards, incurvavit se, depressit. שחח Idem, the same. שחה Natare, to swim. שחו m. Natatio, swimming. שחית שחות f. Fovea, fossa, a ditch, from its being depressed or hollow. השתחויה f. Incurvatio, a bending. שח m. Demissus, humilis, low, or bended. שחות m. Incurvatio, bending. שחט To extend, to shed, or drain off the blood of men or animals; mactare, to slay, to press out juice, as of grapes. שחוט m. Ductum, led; tractum, drawn. שחיטה שחטה f. Mactatio, a slaying. שחל To be dark coloured; m. leo ferox, a fierce lion, from his dark colour, found in Ethiopia,. שחלת f. Onyx, an odoriferous shell, from its being of a dark colour. שחן Arabic, To be warm, hot. שחין m. Ulcus, apostema, an ulcer, from its being inflamed. שחים שחס m. Sponte nascens, that which groweth of its own accord· שחף To waste, to consume away; m. æsalon, a kind of hawk; larus vel cuculus, the cuckoo, or

vanity; falsitas, mendacium, a lie, from tending to be consumed, destroyed, or taken away. שב שוב Reverti, to turn from one place to another; averti, to turn away; recedere, to fall back; reducere, to render; requiescere, to rest; canescere, to grow old, or return to the dust; m. canus, grey hairs. שובה f. Reversio, a returning; quies, rest. שובב m. Aversus, turning away. משבה f. Aversa, turned away; aversio, hatred. תשובה f. Reditus, a return; responsio, an answer. שיב m. שיבה f. Canities, hoary hairs. שר שור To shatter, demolish, destroy, waste; linere, oblinere, to plaster; m. calx, lime, or plaster, from its crumbling, or falling off. שוה Equalem esse, to make equal, plain, level, compared, estimated, like; posuit, placed. שח שוח Inclinari, propendere, to incline, bend; meditari, to meditate, or bend the mind to the contemplation of any thing, to bring forth, producere, as a word; colloqui, to speak; eloqui, to speak out. שור R. סור To recede. שח שיח m. שיחה f. Meditatio, meditation; colloquium, discourse; querela, a complaint, to incline. שט שוט Itare, to decline; circuire, to go about, turn aside; percurrere, viewed around, also שוטט Scutica, flagellum, a whip, or flail, from their motion when used; m. remex, a man who uses the oar. משוט שיט m. Remus, an oar, from its motion. שך שוך Obsepire, to stop, assuage, check, also m. מסוכה משוכה f. Sepes, sepimentum, a hedge, from its being a check. שוכה f. Ramus, a branch, or stake for forming a fence. שכים m. שכות f. Vepres, briars, or brambles; spinæ, thorns; hami, hooks. שול m. R. של To loose, loosen, let loose; fimbria, the hem of a garment, from its flowing loosely. שם שום Ponere, to place; adhibere, to show; proponere, constituere, to appoint; m. allium, garlic, from the regular disposition of its integuments. תשומה f. Dispositio, arrangement. שוע Vociferari, to open, as in bawling out; m. clamor, a noise, vociferatio; nobilitas, nobility, or that rank, which, from their possessing substance, ought to be liberal; liberalis, open handed, or free; dives, rich; divitiæ, riches, from their bestowing the means of being liberal, or open handed. שף שוף Tegere, to cover; abscondere, to hide; conterere, bruise, or overwhelm. שק שוק To move, run, or push forwards; appetere, to desire; m. platea, a street; forum, the market place, where men pass, or push forward; f. armus, the shoulder; crus, the leg, the shin, thigh, the instruments of motion, or putting forward. שוקקה f. Appetens, our desire, which pushes us forward. תשוקה f. Appetitus, desire. שר שור To regulate, direct, rule; canere, to sing, from the regulation of the voice

the loins, as if they were breaking. משברים Fluctus, billows, large waves, breakers. שבש Obstupescere, to implicate, perplex, astonish. שבת Quiescere, to rest; cessare, to cease; c. sabbatum, the sabbath, or day of rest; requies, rest; septimana, a week, also שבתון משבת m. Cessatio, quies, rest. שג To touch, R. נשג. שגא To expiate. Chald. שגה Crescere, to increase; multiplicari, to multiply. שגיא m. Amplus, more; valde, much. שגב To be lifted up, extolli. משגב m. Locus editus, arx edita, an elevation, height, or place secure, from its height. שגה שגג To expatiate, luxuriate, run wild; errare, to wander, to run wild from the path of duty, to err through ignorance, also to multiply, from שגא the same, Psalm xcii. 13. שגגה משוגה f. Error, or departing from the path of duty. שגיאות f. p. Errores, errors. שגיון m. Cantio erratica, a wandering song. שגח Prospexit, to view; consideravit, to consider. שגל Concumbere, coire, vitiare, to lie carnally with a woman; f. conjux regia, a queen. שגע To be distracted, to be mad. משגע Amens, mad; demens, distracted. שגעון m. Amentia, madness. שגר To emit, send forth; m. fœtus emissus, fruit of the womb, issue, offspring. שד שדד To shatter; vastare, to demolish, destroy, waste; m. dæmon, a devil, from his power of destruction; Occare, to harrow, from its breaking the ground; m. mamma, the breast, or teat, from its pouring out milk. שדי m. Omnipotens, the Almighty, from his being the pourer, or shedder forth of blessings, R. שדה To pour forth; m. ager, a field, from its pouring its strength into the parts of plants and causing them to grow; terra, the earth; regio, a country; f. symphonia, the harmony, or musical effusion. שדם To choak, suffocate, particularly by excessive heat. שדמה f. Ager, a field, from its being burnt up by heat; vitis, a vine, for the same reason. שדף To blast, or blight. שדפות f. p. Adustæ, things blasted. שדפה f. שדפון m. Uredo segetum, the blasting of fruit. שדרות R. סדר Order. שדר Chald. Mittere, to send, to order, dispose, arrange, to strive, or exert one's self, to conspire, or exert one's self, in a bad sense. Chald. אשתדור Conspiratio, a conspiracy; rebellio, a rebellion. שה To lend, R. נשה. שה c. more frequently m. Pecus parva, a small flock; agnus, a lamb; hœdus, a kid, small, or of little value, in Arabic the verb denotes, to remain as a residuum of no value. שהד Arabic, To be present; m. testis, a witness, from his being present. Chald. שהדותא f. Testimonium, evidence. שהם m. Sardonyx, Arabic, to be pale, a precious stone, from its colour. שהרונים R. סהר Rotundity. שוא m. R. נשא To consume; vanitas,

To change; achates, agate; topazius, topaz, from the changing of their colour. שבי m. שבית שבות שבירה f. Captivitas, captivity; captiva turba, a number of captives; captiva, a female captive. שבח Compescere, to sooth, to sing or sooth by praises, laudare; reprimere, to repress, to restrain, or calm an angry spirit, to commend; m. laudans, praising. שבט To extend, draw out in length; c. more frequently f. virga, a rod; baculus, a staff; sceptrum, a sceptre, from their length; stylus, a pen; tribus, a tribe, or branch of a family shooting from one common stock; telum, a dart. Chald. שבטיא שבטין Tribus, tribes. שבט m. Januarius, from סבט Arabic, To be cold, from the nature of that month with regard to frigidity. שבכא R. סבך Perplexus, perplexed. שבך To implicate, complicate, entangle; m. a thicket, net, grates, from their entangling power. שבל To impel, thrust forward, also שביל m. Semita, a path, against which the foot is impelled in walking. שבלת f. Spica, an ear of corn, from its thrusting forward; fluxus, a current, or stream, for the same reason. שבלול m. Limax, a snail, from its marking out its path, or thrusting itself forward. שבס from Chald. שבש To fold. שביסים m. p. Reticula capitis, ornaments for the head, from their being folded. שבע Sufficiency, satisfaction, saturity; f. septem, seven, or a complete number, because on the seventh day God completed his creation work; septies, seven-fold; saturari, to be full; m. satur, full, saturitas; m. שבעה m. Idem, the same. שבענה m. Septem, septies. שבעתים m. d. Septuplum, seven-fold. שבעים Septuaginta, seventy. שביעי m. Septimus, the seventh. שבוע m. Septimana, a week; juramentum, an oath. נשבע Jurare, to swear. שבץ To close, inclose, straiten; tessellatum opus fecit, to make an embroidered garment with eyes like network, or rather a coat of enclosure, or a strait garment; m. occellata chlamis, an embroidered garment. משבצה f. Occellatio, embroidery; funda annuli, ouches, or sockets of metal. תשבץ m. Occellata, an enclosing. שבק Chald. Reliquit, to leave, let alone, permit, remit, pardon. שבר Fregit, confregit, perfregit, to separate contiguous parts, to break, or tear in pieces; emit vel vendidit annonam, to break in pieces, or buy or sell by retail; m. fractura, a part broken off; contritio, sorrow, or breaking of the heart; annona, corn, or victual broken for retail; explicatio, the interpretation as of a dream; sperare, to hope; spectare, exspectare, to wait for, or to break out towards an object; m. expectatio, hope. שברון m. Fractio, a breaking, contritio. משבר Matrix, the womb, or rather pains of

ש

Is the twenty-first letter, is of the class of serviles, and as such only used as a prefix, (see Schindler's Pentaglot, page 1777.) where it is either a contraction of אשר Who, or of יש Is, whence, it signifies who, or which, the person, or thing, that, the conjunction that, for, because, the time that, when. שא To carry, R. נשא. שאב Haurire, to draw water. משאבים m. p. Haustra, places where water is drunk. שאג Rugire, to roar as a lion. שאגה f. Rugitus, roaring as a lion. שאה To be confounded, confused, destroyed, or desolate by confusion; wasted, vastari; wondered, or astonished in mind, stupere. משאון שואה m. משואה שאה שאיה m. Vastatio, destruction; vastum, wasted. שאון שאנן Tumultuatio, tumultus, strepitus, tumult, noise. תשואות תשאות f. p. Tumultuationes, tumults; acclamationes, shoutings. שאט Spernere, to despise, insult; depopulari, to ravage; m. depopulatio, ravaging; contemptus, insult. שאל Rogare, to ask; petere, to seek; quærere, mendicare, to beg. שאול c. Sepulchrum, the grave, from its never being satisfied, but always, as it were, asking more; infernus, hell. שאלה Chald. שאלתא f. Petitio, a request. משאלות f. p. Petitiones, requests. שאן Tranquillum esse, to be at ease. שאנן m. Tranquillus, calm. שלאנן m. Tranquillissimus, very tranquil, from של To loose, and אנן Excessive labour, or grief, that is freed from labour, or grief. שאף Haurire aërem, to draw in the air; anhelare, to breathe; absorbere, to draw, suck, or sup in, swallow up, or earnestly desire. שאר Reliquum esse, relinqui, to remain, be left as a residue; m. also שארא Reliquus, the remainder; caro, the flesh of an animal, which remaineth after life is extinguished; alimentum, leaven, or dough remaining from the lump and beginning to be sour, food; propinqui, near. שארה Propinquitas, consanguinity, or kindred, every near relation, being, as it were, a remnant, or remainder of the same flesh and blood of which we ourselves consist. משארה f. Mactra, a kneading trough. שאת f. Excellency, R. נשא. שב שבב &c. R. ישב To dwell. שב To breathe, R. נשב. שב To turn from one place or state to another, to break, or change any thing to another state, shove out, or change its place; m. fragmentum, a part broken off. שביב Chald. שביבא m. Scintilla, a spark, or rather a blast of hot air returned from the fire. שבה Captivum cepit, to take captive; abduxit, to lead away; detinuit, to keep back. שבו m. R. שב

move, or ride swiftly; conterere, to beat, hurt, bruise; confringere, concutere, to run, in a bad sense; m. fragmen, a piece of any thing broken. רק Educere, to draw out, R. ריק The same, Psalm xxxv. 3. רקב Putrescere, to rot, to become rotten, putrid; m. רקבון m. Putredo, rottenness. רקד Saltare, to leap; subsilire, to skip. רקה f. Temples of the head, R. רק To attenuate, from the thinness of the os temporis, or bone of the temple. רקח Condire, conficere unguenta vel condimenta, to make a composition of perfumes; m. unguentarius, apothecarius, an apothecary. רקוח m. Unguentum. מרקחה מרקחת f. Conditura, seasoning; unguentum, ointment. רקם Acupingere, to embroider, to be variegated. רקמה f. Acupictum, tapestry, or embroidered work. רקמות f. p. Vestes Phrygionicæ, embroidered garments. רקע Expandit, to stretch forth. רקיע m. Expansum, the heavens, from their being stretched forth. רקעים m. p. Diductiones, divided into sundry parts, plates of gold, from the extension of the metal. רקק Thin. רק Spuere, to spit; despuere, to spit out; m. sputum, spittle, from the tenuity of what is spit; tantum, only. רקה f. Tempora, the temples, from their tenuity. רקיק m. Laganum, a thin cake. רש R. רוש To be poor. רש To possess, R. ירש. רשה To be able, to have power. רשיון m. Licentia, power, permission. רשם Chald. Consignare, to make or impress a mark, to show, describe. רשום m. Exaratum, engraved. רשע Improbum esse, turbulent, unjust, unfair; m. improbus, wicked; improbitas, wickedness. רשעה f. Idem, the same. מרשעת Improbe se gerens, to act wickedly. רשף To glow, or flash, as fire; m. pruna, scintilla, inflammatio ardens, a live coal, spark, burning inflammation. רש רשש Depauperare, to lack, is poor, to impoverish. רשת f. Rete, a net. ירש To possess, from being our property, or in our possession. רתח Fervescit, to boil. רתחים m. p. Ebullitiones, the raising of bubbles in boiling. רתם Ligare, to bind; jungere, to join; c. juniperus, juniper, from the toughness or tenacity of its twigs. רתק Concatenari, to swathe, gird round. רתוק m. Catena, a chain; funis, a rope, from their power of girding. רת רתת To tremble, shake; m. tremor, fear, dread.

m. Pastor, a shepherd. רעל Horrere, to shudder; tremere, to tremble; m. תרעלה f. Horror, dread. רעלות f. p. Bracteolæ, spangles. רעם Violent commotion, or concussion; tonare, to thunder, from its violent concussion; perstrepere, to make a great noise, personare; commoveri, to tremble; percelli, to be overthrown; m. רעמה f. Tonitru, thunder. רענן רען Virescere, to thrive, to flourish; m. viridis, virens, green, flourishing. רעננה f. Idem, the same. Chald. רעע Frangere, confringere, to break. רעף Stillare, to drop, to distil. רעץ Confringere, to break. רעש Movere, commoveri, contremiscere, quick, or alternate motion, to shake, tremble; m. commotio, a shaking; motus terræ, an earthquake. רפא Sanare, to heal, to restore, or reduce to a former state or condition. רופא Sanans, healing; medicus, a physician; to pardon, to restore to former favour. רפאות רפואה מרפא מרפה f. Sanatio, healing; medicina, medicine. רפאים m. p. Mortui, dead men, giants, the restorers of idolatry. רפד Sternere, to strow; substernere, to spread, to make a bed, to prop up, or make a bed for that purpose. רפידה f. Stratum, a bed. רפה To give away; remissum, relax; desidem esse, to slacken; desistere, abate; deficere, to assuage; m. remissus, slackened; debilis, weak. רפיון m. Remissio, forgiveness. רפס Conculcavit, to tread, trample; conturbavit, to trouble, or trample, to submit by prostration. מרפש m. Conturbatio, trouble. רפסדה f. Ratis, a raft, from רפס To tread, and סד To confine, timbers fastened together as a floor to tread. רפק Associare, to associate, leaning, or cleaving to. רפש To foul, or make muddy; m. cœnum, lutum, clay, mud, dirt, dung. רפת m. A bull; bubile, a stall for oxen, in Arabic, to break, from the food being prepared, or broken in the stall. רצא Currere, to run. רצד To leap, exsilire, proudly insult, or run against a person; exsultare, dejicere, to throw down, to lie in wait, or conceal one's self, that when the proper time arrives they may run against them. רצה Velle, bene velle, to be pleased with; benevolum esse, benevole accipere, acquiescere, to like, affect; delectari re aliqua, delighted, willed, accepted. רצון m. Voluntas, good will; benevolentia, beneplacitum, well pleased. רצח Interficere, to kill; m. occisio, murder sica, gladius, a sword, or the murdering instrument. מרצח Homicida, manslaughter. רצע Perforare, to pierce through, perforate, bore. מרצע m. Subula, an awl, from its power of perforating. רצף Sternere, to strew, or spread, paved. רצפה f. Pavimentum, pavement; pruna, carbo, a live coal, from its being spread on the pavement. מרצפת f. Pavimentum. רצץ רץ To run,

a mart, a market. רכס Ligavit, alligavit, to bind hard or close, to join, connect. רכסים m. p. Salebrosa, rough places, from the rugged firm cohesive parts of which mountains are composed; conspiracies, from their connection, or union. רכש Acquirere, to acquire, earn by labour or industry; m. equus, a horse; mulus, a mule, from their labour to gain a livelihood. רם R. רום To be high. רמה Jacere, dejicere, jaculari, to throw; decipere, to beguile, or throw into a disagreeable situation by fraud. תרמית תרמה מרמה רמיה f. Falsitas, dolus, guile; f. vermis, a worm, or maggot, from its throwing, or projecting the fore part of its body, and drawing the hinder part after it. רם רמם Elevari, to be raised, exaltation, or praise. רמח To stab, as with a spear; m. Spiculum, lancea, a spear, a dart, from their power of stabbing. רמך Equa, a mare, or dromedary, in Arabic it signifies, to be slender, from these animals possessing that quality. רמון רמן m. R. רמה To project, &c.; malogranatum, a pomegranate, from the strong projection, or reflection of light either from the fruit, or from the star-like flower with six leaves or rays at the top of the fruit. רמס Calcare, conculcare, to tread, trample. מרמס f. Conculcatio, a trampling. רמש Reptare, to creep, move along, move itself; m. reptile, a reptile, or creeping animal. רנן רנה To vibrate freely, move to and fro, or up and down with quickness and freedom; sonum edere, to give a sound, to cry aloud, from the motion of the air by the person causing the sound, cantare, exclamare, acclamare, clamitare. רן m. רננה רנה f. Cantus, cantio, a singing; clamor, a noise. רננים m. p. Pavones, ostriches, from their peculiar and swift motion. רסן To bind with a rope; m. lupatum, a bridle; frenum, a rein. רסס רס Conspergere, to moisten, temper with moisture; dilute, bedew. רססים m. p. Conspersiones, sprinklings; fragmenta, drops of water; scissuræ, the partings of a stream. רעע רע To break, break off, break in pieces. מלרע לרע ארע Chald. Infra, below, R. ארע Inferior. רע Evil, R. ירע. רעב Esurire, to hunger, be hungry, to perish from want; m. famelicus, one starved, also רעבון m. Fames, hunger. רעד Tremere, to tremble. רעדה f. Tremor, trembling. רעה Pascere, to feed; consociare, to unite. מרע רעה ריע רע m. Amicus, a friend with whom, as it were, we are fed; socius, a companion; proximus, a neighbour; m. pasture. רעיה f. Amica, a female friend; Chald. thought, cogitatio; voluntas, will. רעות f. Amica, a female friend; proxima, a neighbour; contritio, sorrow. רעיון m. Afflictio, affliction; Chald. cogitatio, thought. מרעית מרעה f. Pascuum, pasture. רעי

girl, a damsel, from the tenderness of her sex. רחם Merops, a woodpecker; pica, a magpie, from their tender affection for their young. רחמניות f. p. Misericordes, bowels of mercy. רחים m. p. Mill-stones, the lower, from its being closely embraced by the upper mill-stone, a mill. רחף To shake; commovere, move tremulously, waving, moving; incubare, to move in the manner of a bird. רחץ Lavare, to wash, or cleanse the surface with water; m. lotio, a washing. רחצה f. Lavacrum, a laver, or that in which we wash; Chald. Confidere, to confide, to hope. רחק To remove, or be removed at a distance, procul esse vel abesse longe recedere. רחוק m. Longinquus, far; procul, at a distance. מרחק m. Longinquitas, length. רחש Ebullire, to boil, bubble, cast or throw up, fry, to indite. מרחשת f. Ahenum, a kettle. רטב Madere, humidum esse, to be wet, green, or full of juice. רטוב m. Humidus, moist, or wet. רטט To tremble; m. horror, dread; tremor, trembling. רטפש Recreari, to be fresh, tender, from רטב To be wet, and פשה To spread. רטש Allidere, to dash, or be dashed, throw to the earth. ריח Odorari, to smell; m. odor, odoratus, smell, smelled. רחים m. d. Molæ, meal, R. רח The action or breathing of the air in motion, from the breathing in smelling. ריע Vociferari, to cry aloud, clangere, R. רע To break, the rest or quietness of the air being broken by the sound, to sound a trumpet. רע m. Vociferatio, a bawling out. תרועה f. Clangor, the sound of a trumpet, vociferatio. רק ריק Evacuare, to evacuate; effundere, exhaust, draw forth; evaginare, extenuate, attenuate; m. vacuus, empty; vanus, vain; inanitas, emptiness; frustra, in vain. ריקם Inaniter, vainly, vacuus. רר ריר Salivare, fluere, to excern, ooze with; m. saliva, spittle, from its oozing from the mouth; albumen ovi, the white of an egg. רכב Equitare, to ride; m. currus, a chariot, or vehicle of riding or conveyance; catillus, the upper mill-stone; meta, the lower mill-stone, from their motion, or running, or the one riding upon the other. רכבה m. Patella, the knee-bone, so called from its being supported by, and riding, as it were, upon the os tibiæ, or bone of the tibia. רכוב m. מרכבה f. Currus. מרכב m. Ephippium, a saddle; stragula, a horse-cloth. Chald. ארכבה f. Genu, the knee. רך רכך Molliri, mollescere, molle esse, to become soft, or tender; m. mollis, soft; tener, tender, also מרך m. Mollities, softness. רכל To trade, traffic; m. mercator, a merchant; aromatarius, a seller of spices, an apothecary, a grocer. רכיל m. Detractor, detractio, a dealer in slander, slander. רכלה f. Mercatura, a female trader. מרכלת f. Mercatus,

or air in motion. רוחה f. Respiratio. רחת f. Vannus, pala, a van, or fan for winnowing corn. רועה f. Clangor, sound of a trumpet, R. ריע To sound, Psalm xlvii. 6. רם רום Altum, high; elatum esse, to be lifted up, elevari, exaltare; m. elatus, lifted up; altus, high. רמה f. Excelsum, a high place. Chald. רום m. רומה f. רמות רממות f. Altitudo, height; exaltatio, raised up. ראמות f. p. Lapides pretiosi, precious stones now unknown, from their high value. רוממה f. Excelsa, a lofty place, high praise. מרום m. Altum, high; altitudo, height; excelsum, lofty praise. תרומה f. Separatio, an offering; oblatio, an oblation. תרומיה f. Oblativum, any thing that is offered, from its being heaved, or lifted up; coral, from its being lifted from the rocks. רע רוע Malum esse vel videri, to be, or to appear bad, or evil, break off, break in pieces, rend, destroy, is wicked, or breaketh in pieces the proper order of things, to afflict, or to act wickedly; malum facere aut agere, to cry aloud, or to break the air by a loud sound; m. malus, evil; malitia, wickedness, malignitas. מרע m. Maleficus, mischievous; malum, bad. רוף To bruise; concuti, to shake. ריפות f. p. Contusa grana, ground, or rather bruised corn. תרופה f. Sanatio, a healing; curatio, a curing, R. רפה To slacken, to relax, from the disease giving way. רץ רוץ Currere, accurrere, excurrere, præcurrere to run, to row, or run by rowing; m. cursor, a runner. מרוץ m. Cursus, a running. מרוצה f. Cursus, concussio, a shaking from running. רוש Pauperari, is poor. ראש רש m. Pauper, poor, also ריש m. Paupertas, poverty. רז Chald. רזא Arcanum, a mystery, from רזה Emaciare, to waste; attenuate, make lean; f. macilenta, thin jawed. רזון רזי m. Macies, leanness. תרזה f. Cupressus, the cypress tree, from its slender tapering top. רזח To cry out, or shout for grief, or joy. מרזח m. Curator, an undertaker; luxus funebris, grief at a funeral, a funeral, or cause of sorrow, a feast, or cause of joy. רזם Collimare, to wink, to stare, or cause another person to wink. רזן To poise, or balance; m. also רזון Princeps, dominator, a prince, a ruler, from their poising, or directing the affairs of their realms. רחב Dilatari, to be dilated; m. latus, broad, or dilated; amplitudo, extension, also מרחב m. רחבה f. Latitudo, breadth; c. platea lata, a broad street. רחל To bear patiently; f. ovis fœmina, a ewe, or sheep, from its submissive temper. רחם Intime diligere, to embrace, enclose, surround closely; misereri, to pity, cherish; m. misericordia, mercy, bowels, from their embracing their contents, uterus, vulva. רחום m. Misericors, pity. רחם רחמה f. Puella, a

impress, to spy, or search out by the foot; explorare, to explore, to deceive, or rather to slander, or smite with the tongue, obtrectare; c. more frequently f. pes, the foot, from its striking the ground. רגלי m. Pedes, a man on foot, a foot soldier. מרגלים m. p. Spies. מרגלות f. p. Stragulæ pedales, coverings for the feet. רגם To heap up, heap together, accumulate; lapidare, to throw a heap of stones. רגמה f. Cœtus, an assembly, from the number of the people. מרגמה f. Funda, a sling, or rather a heap of stones. רגן Murmurare, to murmur. נרגן m. Murmurator, a mutterer, a whisperer. רגע To still, quiet, stop motion, disrumpere; m. momentum, a moment, immediately, or in the time that motion can be stopped. מרגוע m. מרגעה f. Requies, rest. רגש To meet together; tumultuari, concurrere cum tumultu, to assemble in a tumultuous manner, or with rage; m. frequens conventus, a confused assembly or multitude. רגשה f. Tumultuatio, a tumult. רד To descend, R. ירד. רדד Extendit, expandit, to spread, expand, or cause to descend, subdidit; stravit, to subdue. רדיד m. Carbasus, fine linen; peplum muliebre, a veil descending down to the feet. מורד m. Diductum, any thing subdued. רדה Dominari, to rule, or subdue, descend, come or go down; capere, to take by subduing, to mourn the consequence of subjection. רדם To shut, close, stop up; sopore obrutum esse, to be overwhelmed with sleep. תרדמה f. Sopor, sleep, from its closing, or stopping the action of the outward senses. רדף Persequi, to follow, or go after, to pursue eagerly. רהב To incite, excite, stir, or spirit up, extulit; corroboravit, to strengthen; m. elatio, a lifting up; superbia, pride; robur, strength, proud, or high spirited, to deride, or behave insolently to any one. רהה Timere, to fear, to be weak. רהט To run. רהיט Ambulacrum, a gutter, or trough, for the flowing of water. רוא m. Chald. Aspectus, the appearance; forma, the shape, R. ראה To behold. רב רוב Litigare, to contend, or plead. ריב m. ריבה f. מריבה f. Lis, contention. יריב m. Litigator, one who contends, contendens. רד רוד Dominari, to have power, R. רדה To descend; plorare, to mourn, the consequence of decending. מרוד m. Ploratus, mourned. רוה To be wet, soaked, saturated, or drenched; irrigavit, drenched with liquor, inebriari, ubertim expleri. רוים f. Moist, irriguum; m. irrigus, watered. רי m. Irrigatio, a watering. רוח Respiravit, to breathe, R. רח The action or breathing of the air in motion; c. more frequently f. respiratio, breathing; spatium, space, from the air found in it; spiritus, the spirit, or breath; ventus, the wind,

in dignity; venenum, poison, or chief, for its destructive power. ראשון רישון ראישון m. Prior, primus, first. ראשית רשית f. Principium, beginning, primitive things, which, from their excellence are first, prestantissimum. ראשות f. p. Primordia, the first principles of things, also מראשות Cervicalia, pillows, or bolsters for the head; m. p. dignitas, dignity. רבב Multum, copiosum esse, to be or become many, or great; multiplicari, to multiply, to increase, magnify; jaculari, to dart, or rather to increase with his bow. רב m. Multus, many; magnus, great in number; magister, a master, from his increase of power; multum, much; satis, abundant; jaculator, an archer, or one who is prosperous with his bow; multitudo, a multitude. Chald. רברבין m. p. Magni, magnates, great men, first in dignity. רבו רבוא Myrias, a myriad, ten thousand. רבבה f. Idem, the same. רביבים m. p. Imbres, showers; guttæ imbris, drops of rain, from their abundance. רב To contend, from number. רבד To bind, to cover; adornare, to adorn, or cover with ornaments, sternere. רביד m. Torques, a wreath, a chain. מרבדים m. p. Stragula, tapetes lectorum, woven work, tapestry, carpets. רבה m. Multum, much, plurimum esse, multiplicari, crescere, to increase. רבו רבות רבותא Chald. Amplitudo, greatness; magnificentia, grandeur. ארבה m. Locusta, the locust, from their number. הרבה Multum, much, amplitudo. מרבה f. Amplum, great. מרבית f. Multitudo, a great number; amplitudo, fœnus, usury, from the greatness of the sum required; soboles, young branches, from their number. תרבות f. Turba, a crowd, soboles. תרבית f. Fœnus. רבך To bake or fry. מרבכת f. Frixum, roasted, boiled, fried. רבע To agitate, actuate, to couch, or be agitated with desire; quadratum esse vel fieri, to be a fourth part; coire, to copulate; m. quarta pars, the fourth part; accubitus, a couching down. רבוע מרבע m. Quadrum, four square, quadrangular. רביעי m. Quartus, the fourth. ארבע f. ארבעה m. Quatuor, four. ארבעתים d. Quadruplum, fourfold. רבץ Cubare, incumbere, succumbere, to lie, lie down, couch, as a beast, also מרבץ m. Accubitus, a couching; cubile, a bed, or that on which we lie down. רבק To tie, to bind, tie up, to fatten, from the calf being tied up, or fastened in its stall in order to be fattened. מרבק m. Saginarium, a stall, or place for fattening cattle. רגב To clod, to gather into concretions; m. gleba, a clod of earth. רגז Contremiscere, commoveri, to move, to tremble; m. trepidus, agitated; Chald. ira, wrath. רגזה f. Commotio, agitation. רגל To smite, to strike, to

cumber, from its incrassating or stiffening qualities. מקשה f. Cucumerarium, a place where cucumbers grow, or where they are kept. קשב Auscultavit, to listen; attendit, to hearken, give ear; m. attentio, a listening. קשבה f. Intenta, keen to hear. קשה Durum, hard; difficile esse, to be difficult; m. durus, hard; difficilis, difficult; scutella, a broad shallow vessel of beaten metal. קשח Obduravit, to harden; duriter tractavit, to treat in a hardened or cruel manner. קשי m. Durities, hardness. מקשה m. Implexum, twined, a comb; solidum opus, stiffened work. קשט To be true; m. Chald. veritas, truth, also קשיטה f. Agnus, a lamb; aut nummus agni, or a piece of money, from their being genuine, or sterling. קשקש קשקשה f. Squamæ, scales of a fish, from their rigidity, or stiffness. קשר Ligavit, to bind, obligavit, colligavit; conspiravit, to band together, or conspire; c. more frequently f. arcus, a bow; m. conjuratio, a conspiracy. קשרים m. p. Alligamenta, bands. קשש Inquirere, to search; colligere stipulas, to sift, or collect. קש m. Stipula, stramen, straw, stubble, which is thus collected. קשה Arabic, To be bended; c. arcus, a bow, a rainbow, from their bended form; m. sagittarius, an archer. קיתרום m. Chald. Cithara, a harp; from the same word, the name of the tree from which it is made.

ר

The twentieth letter, is a consonant of the class of radicals. ראה Vidit, to see; perceive, prævidit; aspexit, inspexit, to hear, or perceive with the ear, perspexit, respexit, invisit, expertus est, animadvertit, percepit; m. videns, seeing; propheta, a seer, or prophet; visio prophetica, a vision; f. cornix, a crow, from its sharp sight. ראי m. Aspectus, sight; visio, a vision; speculum, a mirror. ראוה f. Aspectus, visio. מראה c. Visio, aspectus, vultus, the countenance, from its being beheld; species, an appearance; ingluvies a turtle dove, or pigeon, from מרא To raise, or swell, from their gormandizing powers, or gluttony. ראם To be raised, or lifted up; m. monoceros, unicornis, a unicorn, or wild bull, remarkable for his strength. ראמות R. רום To be high. ראש Priority, or precedence, in respect of time, order, place, or dignity; m. caput, the head; vertex, the crown of the head; summitas, chief, or supreme in dignity; principium, beginning or priority in time; præstantissimum, most excellent, or first

קריאה f. Predicatio, a calling or declaration. מקרא m. Convocatio, a meeting by proclamation; scriptura sacra, the holy writings. קרב Appropinquare, to approach; accedere, to advance; m. propinquus, near, or is approaching us; prœlium, a battle; bellum, war, or approaching in a hostile manner. קרבה f. Accessus, an approach. קרוב m. Propinquus, propinquum, prope, near; m. medium, middle, or that which is near; intimum, the inmost; intestinum, inwards; venter, the belly; as a particle, in, inter, intra, in, between, within. קרבן m. Oblatio, an oblation, an offering, a corban, which was to be brought to the house of Jehovah. קרדום m. Securis, an axe, from קרה To meet, or happen, to join, to coalesce, and דמה To level, from the power of the hatchet in making level. קרה Evenire, obvenire; occur, to happen; contabulare, to floor with boards; f. tignum, trabo, a beam, or board, also קרי מקרה m. Accidens, that which happens; casus, an accident; contignatio, a fabric, a building. קראה f. Occursus, a meeting. קריא קריה קרת f. Urbs, a city, from the concourse of people. קרח Glabrare se, to be smooth, to make bald; m. calvus, bald; gelu, glacies, frost, from the smoothness of the ice. קרחה f. Calvitium, baldness. קרחת f. Calvitium, locus calvus, a bald, or barren place. קרם Superindere, to superinduce, bring over, or upon, cover over with, extend the skin, cover with the skin. קרן To shoot forth, diffuse, as horns, or rays of light; c. more frequently f. cornu, a horn, from its shooting forth; robur, strength; radiare, to shine; splendere, splendour, of which the horn is an emblem, a ray, from its diffusing itself. Chald. קרנא Cornu. קרס Reflexum esse, to bend, to fall, or bend; m. ansula, a ring, from its bended form. קרסל m. Talus, the foot, from קרה To meet, and סל To raise, or make a road or way, from the foot treading the way. קרע Rumpere, to break open; lacerare, to tear. קרעים m. p. Rupturæ, fragmenta, fragments; lacera vestimenta, torn garments. קרץ To move, or agitate, to wink, or twinkle, as the eyes, nictare; incidere, concidere, to cut out; excidi, to be cut off; m. excidium, destruction, or cutting off, also Chald. קרצא m. Accusatio, violent motion, a species of insect. קרקע Solum, fundum, a floor, from קרה To meet, and רקע To expand, because a floor not only meets in its several parts but expands. קרר Frigescere, to grow cold. קר m. קרה f. Frigus, frigidus, cold. מקרה f. Refrigeratio, a cooling. קרש in Chald. To coagulate; m. asser, tabula, a plank, a bench in a ship where the rowers sit, from the parts being joined together. קשא To stiffen; m. cucumer, a cu-

קסם Divinare, to divine; presage, prognosticate, also m. מקסם Divinatio, divination, a diviner. קסת m. R. קשה To be heavy; atramentarium, an inkhorn, or ink, from its weight. קע To suspend, R. יקע. קעקע To mark; m. stigma, a mark, or cut on the body. קער קערה f. Scutella, a hollow dish, or platter, in Arabic קער To be deep. קפא Coagulari, to be condensed, to coagulate, congeal. קפאון m Concretio, a growing together; densitas, heaviness, from coagulation קפד To hasten, or hurry along; præcidere, to cut off. קפדה f. Excidium, a cutting off. קפוד Noctua, an owl, or rather a hedge-hog from its hurrying motion. קפז in Chald. To leap. קפוז m. Merula, a blackbird, also a flying or darting serpent. קפץ To contract; occludere, to shut, shut up, restrain; subsilire, to leap, from contracting the body, in order to take a greater spring. קצב Præcidere, to cut off; tondere, to shear; m. præcisio, cæsura, a cutting off. קצה Scidit, to end by cutting off; abscidit, abrasit, to wear off by friction; m. finis, the end, extremitas. קצוים m. p. Extremitates, the extremities. קיצונה f. Extrema, the last; ulterior, the farther. מקצת Chald. קצת Pars, a division, finis. קצח m. from Arabic קזח Seeds, or aroma, used for the seasoning of food, melanthion, coriander; nigella, pepper plant. קצין קצן m. R. קצה To make an extremity or end; dux, princeps, a ruler, or prince, so called from being placed outermost of the men he commands. קצע To cut or scrape off the extremity or surface, tectorium parietis abrasit. מהקצעות f. p. Angulata, boundaries, or sides. קציעות f. p. Cassia, cassia, the bark or peel stripped off the cassia plant. מקצוע m. Angulus, a corner, or extremity. קצף Effervescere, to foam; spumare, to froth, to boil; m. spuma, foam; ira fervens, wrath, or foaming with anger, fervor. קצפה f. Spuma. קצץ קץ To fret, lacerate; amputare, to cut off; wound, mutilare; m. finis, the end; extremum, the last. קנצים m. p. קצר Abbreviare, breve esse vel fieri, to be short, to shorten; imminui, to lessen; metere, to reap, or mow, or cut down the fruits of the earth, demetere; m. brevis, short; præceps, hasty, short, or destitute of consideration; brevitas, shortness; imminutio, shortening, or lessening; angustia, shortening, or narrowing. קציר m. Messis, a reaping, or fruits cut down; ramus, a branch, from its being cut down; war, or cutting off. קרא To meet, occurrit; to call, vocavit, or meet his ear by naming him; invocavit, to name, legit, invitavit, obvenit; Chald. clamare, to call out; legere, to gather, to read; m. perdix, a partridge, from its manner of crying. קריאים m. p. Vocati, called.

as of a house which, as it were, meets and opposes his passage; destruere, to break down, or to meet one for their hurt. קלה To be light; assare, to fry, to burn, to make light by evaporation or burning; torrefacere, to be vile, or light; vilipendere, destitute of worth, cursed, or declared vile. קליא קלי m. Tostum, burned. קלון m. Vilitas, worthless; levitas, light; ignominia, shame, or the consequence of being vile. קלח Chald. To flow, flow out, flow down. קלחת f. Lebes, a kettle; ahenum, a pot, because it pours forth its contents. קלט To contract. קלוט m. Contractus, contracted, short; curtus membro uno, defective. מקלט m. Receptus, received; refugium, an asylum. קלל Levari, to be light, to be vile, vilescere; to curse, maledicere; m. tersum, clean; politum, polished. קללה f. Maledictio, a curse, exsecratio. קלוקל m. Vilissimus, very low. קל m. Levis, light; velox, swift, from lightness. קלס To extol, insult; ludificare, to sport; eludere, despise, or extol in irony, also m. קלסה f. ludificatio, sport. קלע To hollow; sculpere, to carve, to grave; incidere, to hollow; funda projicere, to sling; m. funditor, a slinger, from the hollow form of the sling; a curtain, double and hollow tapes; the leaf of a wicket, valva. מקלעת f. Incisura, engraving. קלש To be wasted, or slender. קלשון m. Furca, a fork, a trident, from the slenderness of the fork. קם R. קום To rise, &c. קמח To grind, or reduce to powder, seems to be the primitive meaning; m. farina, meal, from its being reduced to powder. קמט To lay hold on; corrugare, to constringe, to wrinkle, to wither, as it were, from age, constringing us. קמל Syriac, to be infirm, to wither; languere, to languish, from infirmity, exarescere. קמץ Colligit in pugillum, to gather in handfuls, to grasp; m. manipulus, a handful. קמש Arabic, Agitation. קימוש קמוש m. Carduus, a nettle, from the agitation or uneasiness it occasions when it stings, a thistle. קמשונים m. p. Cardui, thistles. קנא To eat into, corrode, as fire; zelotypum esse, to be jealous; m. zelotes, jealous, or one who is jealous. קנאה f. Zelotypia, jealousy; invidia, envy, emulatio. קנה To hold, or contain, as any hollow thing; to possess, possidere; acquirere, to acquire; emere, to purchase; m. possessor, one who is in possession; emptor, a purchaser; m. canna, a cane; calamus, a reed. קנין m. מקנה f. m. Possessio, a possession; emptio, a purchasing. מקנה m. Pecus, a flock, possessio. קנמון קנם m. Cinnamomum, cinnamon, from קנם To emit a strong smell; cinnamon, from its strong aromatic smell. קן Nidus, a nest, from holding its young, hence קנן Nidificare, to build a nest.

ordinance; stabilis, stable. קימה f. Surrectio, a rising up. קמה f. Seges, corn, from its rising or growing. קומה קומם f. Statura, stature; altitudo, height. קומים קמים m. p. Adversarii, those that rise up against us. קוממיות f. p. Erectiones, as if we should say, uprightnesses. יקום m. Subsistens, substantia viva, a living substance. מקום c. more frequently m. Locus, a place. אלקום Invictus, not conquered, or rather overcome, from אל Not, and קום To stand. תקומה f. Resurrectio, a rising again, a standing. קן קון Lamentatus est. קינה f. Lamentatio, mourning. קס קוס Succidere, to cut off. קף קוף m. R. נקף To surround, encompass; simia, an ape, from its antic gestures and frequent circumgyrations. תקופה Conversio, a turning; revolutio, a revolution of time. קץ קוץ Tædere, to weary, to afflict, to fret; æstivare, to pass the summer, R. יקץ To awake from sleep, because then all nature is, as it were, active or awake. קיץ Æstas, the summer; æstivi fructus, the fruit of summer. קוץ m. Spina, a thorn, from its fretting, or wounding. קוצות f. p. Capilli, the hair, the locks, or the extremities of the hair, from קצה To make an extremity, or end by cutting off. קר קור To spring up, or gush out as water; fodere, effodere, to dig that the water may gush out. קורים m. p. Telæ, webs; emanations, liquors, juices, &c. מקור m. Fons, a fountain, profluvium. קש קוש R. יקש To lay a snare; tendiculum ponere, to place a snare. קט R. קוט To loathe. קטב To cut off. קטוב m. Exitium, destruction, bite, plague, from their power of cutting off. קטל To amputate, to slay by cutting off, interficere; m. occisio, a cutting off. קטן Parvum esse, to be small; little, less, parvus, minor; minimus, least. קטף Decerpere, to crop, or pluck off. קטר Adolere, suffumigare, to fume, fumigate; suffitum facere, to make to smoke; m. also קטרת קטורה f. Suffitus, perfume, from the smell thence arising. קיטור m. Fumus, smoke; exhalatio, damp. קטורות f. p. Caminis instructa, places built for fires, or forges. מקטר m. מקטרת f. Suffimentum, thymiaterium, thuribulum, incense. מקטרות f. p. Aræ thurariæ, suffitoriæ, incense altars. Chald. קטר Ligare, colligare, to bind, from the Hebrew קשר. קטרין m. p. Nodi, knots; vincula, chains, or difficulties. Chald. קיט m. Æstas, summer, from Hebrew קיץ. קיע To cut down; m. æstas, summer, from the fruits then cut down. קין m. R. קנה To be hollow; lancea, a lance; hasta, a spear, from its resemblance to a cane which is hollow, hence קיקיון קיק m. Ricinus, a gourd, or palma Christi, from its being hollow in the stalk. קיר m. R. קרה To meet, join, or coalesce; m. p. paries, murus, a wall,

to draw together. קבוצים m. p. Catervæ, collections of people, companies. קבצה f. Congregatio, an assembly. קבר Sepelire, to bury; m. sepulchrum, a sepulchre, or place of burying. קבורה f. Sepultura, sepulture, burial. קדד Incurvare verticem, to bow down the head. קדקד m. Vertex, the head, R. Arabic קד To cut, divide, the head, from its being so divided by the coronal and sagittal sutures, hence קדה f. Cassia, cassia, from its being stripped from the tree or shrub. קדח Accendere, accendi, conflagrare, to burn. קדחת f. Febris ardens, a burning fever. אקדח m. Carbunculus, a carbuncle, from its sparkling, or shining. קדם Antevertit, præivit, to go before; occurrit, to present itself; m. Antiquitas, of old; eternitas, eternity, or the time that is past; antiquum, antique; olim, antrorsum, time past; oriens, the east, where the sun first appears, as a particle, Chald. קדמת Before, coram. קדמיא Priores, former things. קדמיתא f. Prima, the first. קדים m. Oriens, orientalis plaga, some eastern country; Eurus, the east wind. קדומים m. p. Antiquitates, ancient things. קדמני m. Antiquus, orientalis, ancient, east. קדר Obscurari, to be dark, atrari, atratum incedere. קדרות f. Atror, blackness. קדרנית f. Grief; atrate, in mourning. קדש Destinari ad aliquid, to separate, or set apart; consecrari, sanctificari, for any purpose; m. sanctitas, holiness, or the being set apart; sanctum, holy, meritorius, one set apart to gain money; cinædus, a prostitute, whether male or female. קדשה f. Chald. קדוש m. Sanctus, holy. מקדש m. Sanctuarium, a sanctuary. קהה Obtusum fieri, to be blunt, set on edge, as the teeth. קהל Congregare, to collect, assemble, also קהלה f. Congregatio, an assembly. קהלת Congregans, assembling; Ecclesiastes, the preacher. קוא קא Vomuit, to vomit. קיא קא m. Vomitus, an ejection. קאת f. Pelicanus, the pelican, see קא. קוה To stretch, stretch out, tend, or extend, to wait, or extend hope, to expect, expectare. קו m. Linea, a line, from its length, or extension. מקוה m. Expectatio, spes, hope, expectation; confluentia, a pond for water, also מקוא m. Netum, filatum, any thing twisted, or made of thread. תקוה f. Spes, hope; funiculus, a thread. קוט קט Fastidire, to loathe, to displease. קט m. Fastidium, loathing. קח Capere, to take, R. לקח the same. קול קל m. R. קלה To be light; vox, a voice; sonitus, a sound, from their lightness, alleviated. קלות p. Soni, sounds; tonitrua, thunder, from the lightness or swiftness with which the sound moves or travels. קם To vindicate, R. נקם. קום קם Chald. Surgere, to rise, stare, to stand. קים m. Substantia, substance; Chald. Statutum, an

צקל Arabic, to make light, also צִעְלוֹן m. Gluma, chaff, or the husk of corn, from its being winnowed or rendered light. צר &c. R. יצר To form, also צור To bind. צרב Aduri, to burn. צרבת f. Adurens, adustio, burning. צרה To flow, also צרי m. Opobalsamum, theriaca, balm, from its issuing from the tree. צרח To lift up the voice, clamare. צריה m. Propugnaculum, a tower, a fortress, or rather a hollow place well adapted for sound. צרך To be poor; m. necessitas, necessity. צרע To smite, or strike, also מצורע צרוע m. Leprosus, a person smitten with leprosy. מצרעת f. Leprosa, a woman affected with the disease. צרעת Lepra, the stroke, or plague itself. צרעה f. Crabro, a hornet, or wasp, whose sting in the eastern countries is very venomous. צרף To melt, or refine, to defecate, or purge, purgare, conflare; probare, to try, examinare; m. conflans, conflator, aurifaber, a refiner of metals. מצרף Fusorium vas, a coppel for refining metals. צר צרר Ligare, colligare, to bind, to vex; m. צרור m. Fasciculus, a bundle; loculus, a purse; lapillus, a small stone. מצר Angustia, narrowness. צרת see יצרת To set on fire.

ק

Is the nineteenth letter, a consonant, and is one of the radicals. קא To vomit. קאת f. The pelican, or bittern, from its vomiting up the shell-fish which is its food; after these have lain a while in the stomach, shell and all, the heat of that viscus causes the shells to open, so that vomited in that state, as opening, the bird picks out the enclosed fish and swallows it. קב m. R. נקב To make hollow; cabus, a kind of dry measure, from its being hollow, hence קבה f. Ventriculus, the belly, from its being hollow, also קובה f. Lupanar, a brothel, or tent, or hollow place for that purpose, hence קבב Maledixit, exsecratus est, to curse, or pierce, or make hollow. קבל To receive kindly; Chald. accepit, to receive, as a particle, coram, before; ex adverso, opposite, or standing in our presence; propter, propterea, on account of these things. קבע To press down, depress, oppress, to pierce, or bear down; rapuit, to bear down, or deprive by pressing down; spoliavit, to spoil, to punish by pressing down. קובע m. Galea, a helmet, which by its weight of metal presses hard upon the head; spoil, or that which is obtained by oppression. קבעת f. Fæx, dregs, or the lees of wine obtained by pressure. קבץ Congregavit, to gather; contraxit,

נצע. צעד Gradi, progredi, to step, to walk, also m. צעדה f. Gressus, passus, a step. אצעדה f. Periscelis, armilla, a bracelet, from the links or steps of which it was formed, a garter, for the same reason. מצעדים m. p. Gressus, steps. צעה To spread, stretch out, strew; peragrare, to wander. צעצעים m. p. Motiones, spreading, alluding to the cherubim. צען To remove, to be removed, disrumpi, dissipari. צעף Arabic, To be slender, weak. צעיף Peplum, a veil, from its slender texture. צעק Clamare, to cry out; exclamare, or to cry aloud. צעקה f. Clamor, noise. צער Minui, exiguum fieri, to be made small. צערים m. p. Parvuli, few, or small. צעיר m. Parvus, small. צעירה f. Minima, the least; minor natu, less in years. מצער m. Perexiguum, very small; res perexigua, a very small thing. מצעירה f. Perparvum, very little. צפד Adhærere, to adhere. צפה To overspread, to watch, look out, speculari, or to overspread, as it were, by the sight; obtexit, to cover. צפוי m. Obductio, a covering; tectorium, the plaster or covering of a wall. צפה f. Coronamentum, a chapiter, a covering, or shell. צפיה צפיה f. Speculatio, a viewing, or watching. מצפה c. Specula, a watch-tower. צפצפה f. Speculatio accuratissima, very strict looking after. צפח from Syriac טפח To fill, also צפחת f. Ampulla, a cup, vessel, or cruse, because filled with their contents. צפיחית f. Placenta mellita, a honey cake, or a pitcher cake, a cake baked by spreading it on the inside of a pitcher heated for this purpose. צפן Abscondere, to hide, recondere. צפון f. Septentrio, the north, from being less under the direct influence of the sun than places south of the land of Judea. צפוני m. Aquilonaris, of or belonging to the north. צפון m. Reconditum, hidden; thesaurus reconditus, concealed treasure. צפע To cast forth or dart with violence, also צפעוני m. basiliscus, a basilisk, or serpent, from its violent darting upon its prey. צפועי m. p. Excrementa, dung, from its being cast out. צפעות f. p. Nepotes, issue. צפצף צפף Pipire, to chirp, pipe, or cry as a bird, from צפה To overspread, from their twittering noise when they spread their wings in looking about. צפר To move quickly, rush hastily, shoot away, evolare; c. more frequently f. avis, avicula, a bird, passer. צפיר Hircus, a buck goat, from his rapid and nimble motion. צפירה f. Matutinum tempus, the morning, or the morning light darting upon the earth. צפרן m. Unguis, a nail; ungula, a hoof, by which locusts rush on their prey, stylus. צפרדע c. Rana, a frog, from צפר Brisk motion of light, or heat, and ידע To feel, from their keen feeling. צק To pour, R. יצק. צק R. צוק To restrain.

image, or delineation, a shadow, or appearance of an image. צלמון m. Caligo, a dark, shady, or faint image. צלע To be or go on the side; c. costa, a rib, or side bone; latus, the side; claudicatio, a halting, or slipping aside; cella, a side-room; m. claudicans, halting; cubiculum laterale, a board lining the side of a room. צם To be empty, meagre, thin, hence צמם צמה f. Coma, crines, covered as with hair, or rather with something that is thin, a veil of gauze or the like covering the face. צמים m. p. Crinitus, hairy ones, or robbers, or half starved Arabs of the desert, who from necessity as well as desire, have ever been and are still prone to steal, prædo. צמא Sitire, to be thirsty; m. sitiens, sitibundus, thirsty, very thirsty, also צמאון m. צמאה f. Sitis, thirst. צמד Copulavit, to couple or join together, to yoke, to unite, to pair; m. copula, a joining; jugum, a yoke. צמיד m. Copulatus, joined; armilla, a bracelet, the two ends of which, when worn, are joined. צמח Pullulare, to vegetate; efflorescere, to spring, or rise up; provenire, to grow, or increase; m. germen, a bud, spring, or rising up, rising sun. צמק Arescere, to be dry; flaccescere, to grow faint. צמוקים m. p. Uvæ passæ, bunches of dried grapes or raisins, massæ uvarum. צמר To be weak; m. lana, wool, from its weakness, or softness. צמרת f. Surculus summus, the top or leading shoot of the cedar, so called from its softness. צמת Exsindere, to cut off, destroy, consume, dismay, suppress. צמיתות f. Excisio, somewhat cut off. צנה f. R. צן Pointed, sharp pointed; sheep, or cattle, from their sensibility to cold; a shield, from the middle part pointed, which was of great use in repelling the sharp pointed missive weapons. צנח Desiliit, to throw, or drive downwards, leap down, fastened or fixed down, infixus est. צנם To be hard, dry, also צנומה f. Gracilis, thin, or slender, from want of moisture. צנן צנה f. Clypeus, a shield; frigus, cold. צנים צנינים m. p. Aculei, spinæ, thorns. צנע To be modest, modeste se gerere, humble. צנועים m. p. Modesti, persons who are humble. צנף Volutare, to roll; obtegere, to wrap, obvolvere. צניף m. מצנפת f. Cidaris, a turban, a tiara, from the head being covered with them in rolls. צנפה f. Volutatio, a circumvolution. צנצנת f. R. צן pointed, &c. urna, an urn, a basin, or pot with a wide belly and strait pointed mouth. צנר Perhaps the radical idea is to fill. צנור m. A gutter; canalis, a cistern, from being filled with water. צנתרות m. p. Pipes, tubi, fistulæ, from צן Sharp pointed, and תר Round, from the shape of the pipes growing more and more pointed. צע To sparkle, R.

putrido, rottenness, &c. צחק Arrisit, to laugh, or rather to move backwards or forwards the sides or lungs in laughter; illusit, lusit, jocatus est, to rejoice, to mock, or in derision to laugh at a person; m. risus, laughter, an ally, or one who rejoices with us, to encounter, or engage in scorn. צחר To be white; m. candor, whiteness; nitor, shining. צי To be dry. ציה f. Siccitas, dryness; siticulosus locus, a dry place. ציון m. Zion; aridus locus, a dry place. צי m. Navis, a ship, from its carrying men and goods safe and dry. ציים m. Feri incolæ, &c. wild inhabitants of the wilderness or dry places. ציון ציון m. Signum, a monument, a sepulchre, an inscription, from the dryness of the ground where these are to be found. צינק m. R. צנק To confine, pillory, stocks, from their power of confining. צץ ציץ Florescere, to blossom, also m. ציצה f. Flos, a flower; lamina, a plate, or rather a flower; pennæ, plumage, feathers, or wings. ציצת f. Cincinnus, a tuft of hair like a flower; peniculamentum, a part of a garment, or artificial flowers worn on the fringes of the garments. ציר m. R. צר To bind; cardo, a hinge, which, as it were, binds or fastens the door; legatus, a messenger, upon whom, as it were, the business turns as upon a hinge. צירח Accendere, to burn, R. יצרח the same. צל To rescue, R. נצל. צלה צלא Chald. Orare, to pray. צלה Assare, to roast, dress, as meat by roasting. צלי צלי m. Assum, tostum, roasted. צלח To pass on, advance, go forward, proficere; transire, irruere, invadere, pervadere, prosperari, to prosper, or to go on according to our desires, rush on. צלחית f. Paropsis, a platter, a dish. צלחת f. Scutella, a dish; lebes, a pan; manica, a sleeve of a garment; sinus, the fold in a garment. צלחות f. p. Gabatæ, porringers, from their passing from hand to hand. צלל Obumbrari, to shade; profundum petere, to desire the shade; tinnire, to tingle, a word formed from the sound, to quiver, as a person in terror perhaps from the sound of something; to sink, or be overshadowed; m. also צל m. Umbra, a shade. צלצל m. Umbra densa, a thick shade. fuscina, a fish-spear, or rather a hut for the fishermen to hang up the skins of what they take, as an evidence of their skill and success; m. locusta, vermes, the locust, so called from their numbers being so great as to darken the air. צלצלים m. p. Cymbala, a kind of cymbals, from their tinkling sound. מצלתים m. d. מצלות f. p. Tintinnabula, bells, or rather warlike trappings, as of bells fastened to the mules or camels. צלמות f. Umbra lethalis, a deadly shade, R. צלם To figure, to delineate; m. also Chald. צלמא Statua, imago, an

splendent; m. fulvus, yellow, bright. מצהב m. Fulgens, shining. צהל To cause or make to shine; hinnire, to neigh as a horse; jubilare, to shout for joy. מצלות f. p. Hinnitus, neighings. צהר To be clear, transparent; m. lumen, light; splendor, shining; fenestra, a window that admits the light; oleum, oil, that makes the face to shine. צהרים m. d. Meridies, mid-day. צור Venari, to hunt, to lie in wait, R. צדה To look sideways, to ensnare. ציר m. Venatio, hunting; esca, food, or game taken in hunting, commeatus. צידה צדה f. Viaticum, food for a journey. מצור m. Rete, a net, from its ensnaring. מצודה f. Venatio, hunting; sagena, a drag-net. צוה Præcipere, to command, teach, permit. צו m. מצוה f. Præceptum, a precept. צוח Vociferari, to cry aloud. צחיחה f. Dry land. צוחה f. Vociferatio, a crying aloud; querela, a complaint. צול צולה מצולה מצלה f. R. צל To shade, overshadow, shelter; profundum, deep; profunditas, depth; an abyss or extent, or shade of waters. צם צום Jejunare, to be empty, to abstain from, fasted; m. jejunium, a fast. צוף R. צפה To overspread, overflow, or overspread as water; fluere, effluere, exundare, to swim or spread, or float upon the surface; m. favus, a honeycomb, from the waxen cells spread over the honey. צק צוק Arctari, to press, press down; compress, coarctari; to straiten, arcte cohærere, to adhere, the effect of pressure, also מצוק צוקה מצוקה f. Angustia, difficulty, or strait, arising from pressure by an enemy. מוצק m. Angustum, narrow from pressure. מצוקים m. p. Cardines, hinges, from their holding, or pressing of the gate or door. צר צור To bind, ligare; close, arctare; enclose, or besiege, obsidere, to straiten, or bind; m. angustus, narrow; arctus, angustia, narrowness, strong, or bound; hostis, an enemy, or besieger; rupes, a rock or flint, whose parts are bound together; acies, the edge of a sword. צרה f. Æmula, a rival, or one who distresses. צורה f. Forma, a form, R. יצר To form. צירים m. p. Tormina, gripes; dolores, pains, from their pressure; imagines, idols, or compressors, idola. צור צואר צורון m. Collum, the neck or vertebral bones, from their firmness. מצור m. מצורה f. Obsidio, a blockading; munitio, a fortification. צחה To be white, candidum; nitidum esse, or clean, to shine, fair; arens, dry, aridum. צח m. Candidus, white; nitidus, clean; serenus, calm. צחות f. p. Nitida, neat; elegantia verba, chosen words. צחיח m. Nitor, shining, nitidum; arduus, difficult, or steep, as of a rock, or dry. צחיחה f. Ariditas, dryness; aridus locus, a dry place. צחצחות f. p. Siccitates, places dry. צחן To stink. צחנה f. Fœtor, putor,

ing the frame by its poison. פתע To break in pieces, as a particle, repente, suddenly; momento, in an instant. פתר Interpretari, to expound. פתרון m. Interpretatio, an explanation. פתשגן m. Exemplum, exemplar, a copy, from Arabic פתש To examine diligently, and גון Chald. A form, from its being an authentic form or copy. פתה פת Frangere, to break. פתה f. Frustum, a piece, or part broken off; buccella, a little mouthful. פתותים m. p. Frusta, flat pieces or plates of gold.

צ

Is the eighteenth letter, it is like the eel-spear, or trident for striking fish. צאה &c. R. יצא To go forth. צאל צאלים m. p. Umbrosa, arbores umbrosæ, shades, shady trees, R. צל To overshadow. צאן To be fruitful. צנה צנא c. Oves, sheep; grex, a flock, as of goats; greges, flocks, from their being prolific. צאנן m. Pecorosus locus, a place fruitful in flocks. Chald. צב A station, R. נצב. צבה צבא Voluit, to will; optavit, to wish. צבו f. Voluntas, the will. צבא Militavit, ministravit, turmatim convenit, to assemble in bands, to war, to serve, also צבה m. Exercitus, an army; militia, warfare; tempus militiæ, the time of serving, from their assembling, or meeting together; a fight, for the same reason. צבה Intumescere, to swell. צב m. Tumidum, swollen; tumens, swelling; cameratum, vaulted; bufo, a toad, from its swelling; testudo, the tortoise, from the form of the shell. צבי m. Decus, ornament; gloria, renown; caprea, capreolus, a roebuck, a wild goat, from their stateliness. צבט Porrigere, to stretch, reach. צבע To form long lines or streaks; pingere, to paint, to colour, to tinge, colorare; m. color, colour; tinctura, a tinging; versicolor, of changing colours; the hyæna, from his variegated colours. אצבע f. Digitus, the finger, from its long form. צבר Congregare, to collect; congerere, to gather together, to heap. צברים m. p. Acervi, heaps. צבת in Arabic, To take hold. צבתים m. p. Manipuli, handfuls. צג To appoint, R. יצג. צד צדד m. Latus, the side, hence צדה Venari, to lay snares, or catch one sideways; quærere, to seek. צדיה f. Industria, industry; also a laying in wait; propositum, a purpose, or the design of an insidious person. צדק Justificare, justum esse, to be just, also צדיק m. צדקה f. Justitia, justus, just, justice. צה R. נצה To go quickly. צהב צהוב To shine, glare, be re-

dex, the fundament; excrementum, dung, from פרש Dung, and שרה To pour out. פרשן To spread out, expandere, from פרש To spread, and זן Motion; "how justly, therefore," says Parkhurst, "applicable to the expansion of the clouds, which are perpetually moving or shifting." פרת f. R. פרה To be fruitful; m. Euphrates, the Euphrates, or the river of fruitfulness. פרתמים m. p. Proceres, princes, from Arabic באר High, and רם Spirit, that is, magnanimous. פשה Diffundere se, to spread abroad, diffuse. פשח Discerpere, to tear in pieces, to hew, to dissect. פשט Exuere, to strip, nudare, spoliare, irruere. פשע To walk, or go, gradi; ingredi, to transgress, or pass over the bounds, rebellare; deficere, to fail in duty, prevaricari; m. passus, a step; incessus, a walking; defectio, a departure from duty; rebellio, a rebellion. מפשעה f. Coxendix, the buttock, that part of the body where the legs pass or diverge from each other. פשק Divaricare, to open or spread. Chald. פשר Interpretari, to interpret; m. also Chald. פשרה פשרא Interpretatio, interpretation. מפשר m. Interpretans, explaining. פשתה from פשט To strip. פשתה f. Linum, flax, from the stripping of the bark, filaments, &c. פת To part, to divide. פתאום פתא Subito, suddenly, R. פתה m. Improvidus, not prudent, or not considering consequences, suddenly, or without thought; repente, quickly. פתיגיל m. Toga muliebris, a fine garment, ribband, handkerchief, from פת m. A piece, and גל To roll, because rolled round the body. פתגם Chald. פתגמא Verbum, a word; narratio, a declaration; negotium, a thing, from פת A piece, or a writing, or a declaration, and גמה To respect. פתה Seduci, to draw aside in a bad sense; persuasit, to persuade; decepit, to beguile; pellexit, to allure. פותה m. Simplex, easily persuaded to evil; fatuus, foolish. פתי m. Simplex, simple; simplicitas, simplicity; fatuitas, foolishness. פתיות f. Simplicitas, fatuitas. Chald. פתא Latitudo, breadth, from פתח To open, aperire; solvere, to loose, retegere; m. janua, a gate, a door, from its opening, ingressus. פתיחות f. p. Gladii stricti, drawn or open swords. פתוח m. Sculptura, an engraving. פתחון מפתח m. Apertio, an opening; clavis, a key, from its power of opening. פתל To writhe, wrestle, to turn, luctari, contorqueri, intorquere. פתיל m. Filum, a thread; funiculus, a rope; vitta, a ribband; fascia, a swathing band, from their being turned or twisted. פתלתול m. Contortissimum, very much twisted. נפתולים m. p. Luctationes, wrestlings. פתן To stir, move, disturb, or make a commotion; m. aspis, a serpent, an asp, from its power of disturb-

from its expected or wished for fruitfulness. פרור m. Suburbium, suburbs, from Chald. פר A part, and ברא Without; being without the city. פרז To disperse, or scattered, also פרזון m. Pagus, a village, where the houses are dispersed or scattered, not so compact as in a city; paganus, an inn, or small village. פרזי m. Paganus. פרזל פרזלא m. Chald. Ferrum, iron, from פר Bright, and נזל To fuse. פרח Florescere, to blossom, to shoot forth; m. flos, a flower; germen, a bud, from their growing. פרחח f. Pubertas, youth; puberes, young females of a bad character. אפרחים m. p. Pulli avium, the young of birds. פרט Syriac, To cut or break off; cecinit, to sing, as with a quavering or broken voice; acini decidui, a cluster of grapes falling off. פרך To break, to rend; m. sævitia, fierceness, rigour. פרכת f. Velum, a veil, as of the tabernacle, which breaks or divides between the holy and the profane. פרם Scindere, dissuere, to rend, to tear. פרש פרם Divisit, to part, to break in pieces as bread; m. ossifraga, a species of eagle, from his breaking the very bones of his prey. פרסה f. Ungula, a claw, from its dividing, as it were, the hoof. פרע To free, set free, or loose, to disengage, revenged, put away; nudare, to strip naked; retegere, to uncover; abstrahere, to take away; m. coma, hair growing loose and free. פרעה f. פרעות f. p. Locks of hair growing freely. פרעש m. Pulex, a flea, from an Arabic word denoting to inflict a blow, from the biting of the creature. פרץ To overflow, break forth, rupit, erupit, irrupit, perrupit; ursit, to press, institit; irrumpere in multitudinem, to swell; m. ruptura, a breach, eruptio, irruptio. פריץ m. Irruptor, a robber, violentus, latro. מפרצים m. p. Rupturæ, breaches, craggy rocks, or precipices by the sea shore. פרק Rumpere, abrumpere, to break off; pull away, eripere; deliver, dilacerare; m. diruptio, laceratum, rapine, pillage; compitum, a parting of a road or way; frustum, a piece of flesh. מפרקת f. Cervix, the neck, so called from the many breaks or divisions in the vertebræ. פרר פרור פארור m. R. פר To break; olla, cacabus, a pan, a pot, from its brittle nature, or because what is contained in it is dissolved by boiling. פרש To spread, separate; explanare, explicare, to explain by separating the parts under consideration, to stretch out, or extend; m. eques, a horseman, or one who rides distended or astraddle on a beast; fimus, stercus, dung, or that which is separated. פרשה f. Explicatio, an exposition. מפרש m. Extensio, extension. Chald. פרשגן m. p. Exemplar, decrees, a copy, or declaration, from פרש To declare, and Chald. גון A form, or likeness. פרשדנה f. Po-

corners ready to strike against one; pedes, the feet. פעמון m. Tintinabulum, a bell, which when struck has a tremulous or vibratory motion of its parts, and agitates the contiguous air so as to give a sound. פער To open the mouth; to set free, distendit. פץ Dissipation, R. נפץ. פצה Aperire, dilatare, liberare, to open, expand, set free. פצח Fragorem edidit, to raise the voice, rejoice, to break; personuit, to cry aloud. פצל Decorticare, to take off the bark, to peel. פצלות f. p. Decorticationes, cortices, the different barks or peeling of them. פצם Diffringere, to rive asunder. פצע To bruise, crush; vulnerare, to wound. פצר Instare, urgere, to compel, urge, persuade, to press hard. פצירה f. Lima, a file, from its pressure or rubbing upon iron. פק R. פוק To vacillate. פקד Visitavit, to visit, to take notice or care of; invisit, animadvertit, to care or look for; defuit, to be wanting, or to care for in vain, to punish, or visit in the way of punishment; numeravit, to muster; præficit, to oversee; commisit, to give in charge; deposuit, to entrust. פקיד m. Præfectus, a chief, or head, from the care which he exercises. פקדה f. Præfectura, superintendance; visitatio, oversight; recensio, a mustering; depositum, a charge. פקודים m. p. Mandata, commandments, or charges committed by God to man for his observance and regard. פקדון m. Depositum, a trust. פקידות f. Præfectura. מפקד Mandatum, a command; præfectura, census, a mustering. פקח Aperire oculos, to open the eye, or the ear; m. apertus oculis, seeing, videns; m. apertio, an opening, as of prison. פקע To rive, cleave, or burst; m. colocynthis, coloquintida, bitter apple, from its bursting and throwing its seeds to a great distance. פר To break, to rive, shatter, beat, but. פר m. Juvencus, a young bull, R. פרה To bear or produce fruit, and פרה f. Juvenca, a heifer, from their power of breeding. פרא To run, also פרא m. Onager, a wild ass, from its liberty, or power of running. פרבר m. Pars exterior, the outer part, from Chald. פר To divide, and בר Without, out, outward. פרד Separare, to divide; disjungere, to put out of joint; m. mulus, a mule, from its being the result of separation, or strange mixture. פרדות f. p. Grana, grains of corn, from the change they undergo when sown. פרדס m. Paradisus, a paradise; hortus, a garden; sylva, a wood, from פרד To separate, and דס To hide. פרה Fructuosum esse, to be fruitful; fructum edere, to bear fruit; fœtificare, to increase. פרי m. Fructus, fruit. אפריון m. Thalamus, the marriage bed, or rather the litter which Solomon prepared for conveying his royal bride to Jerusalem; either of these might be so called

tremble; to have tremulous motion, contremiscere. תפלצת פלצות f. Tremor, trembling, terror, horror, dread, fear. מפלצת f. Idolum, an idol, from its shaking or trembling. פלש Volutare se, to roll one's self, to wallow, to cover. פן Lest not, a particle denoting an uncertain state of mind, from פנה Aspexit, to look, respexit; vertit, to to turn; avertit, to turn from, also פנן f. Angulus, the corner, extremitas, the end; turres, towers at the corners of walled cities; principes, chief of the people. פנים m. p. Facies, the appearance, aspectus, the surface of whatever has several faces or aspects. לפנים Antea, before those things. מלפנים Ab ante, from before. לפני Coram, before; in conspectu, in the sight. מלפני A facie, from the presence. מפני Idem, the same. לפניו Coram eo, before him. פנים Interius, intimum, inward. מפנימה לפנימה מלפנים פנימה Intro, intrinsecus, within. פנינים m. p. Margaritæ, pearls, having many sides or faces turned to one for viewing them. פנג To be delicate; m. an ointment, from its delicacy. פנק Delicate educare, brought up or fared delicately. פס To diminish, or be diminished, hence פסא m. A piece, or small part, palm, sole of the foot, being parts of the body small or diminished in comparison of the whole. פסה f. Idem, the same. פסג To divide, to dissect; extollere, to rear, lift up that it may be viewed for division. פסגה f. Collis, a hill, or broken or divided ridge. פסח Transire, to pass or leap over, transilire; claudicare, to be lame; m. transitus, a passage; transilititio, a leaping over; agnus paschalis, the paschal lamb; festum paschatis, the paschal feast; m. claudus, lame. פסל Dolare, sculpere, to hew, chip, cut with a tool, also פסיל m. Sculptile, an idol, or graven image. פסנטרין פסנתרין Chald. Psalteria, a psaltery, from Chald. פשש To touch, or rather from the Persic פסנא which denotes the striking of the harp, and תר a common termination in that language signifying more. פסס Finished, or the labour in doing it being altogether diminished or done, deficere, imminui. פסים m. p. Particulæ, frusta, varieties, or small shreds, coat of many colours. פעה Exclamare, to cry out, as one in labour. פעל Operari, to work; facere, to do, operate, prepare, contrive; m. opus, a work; operis merces, the reward of a work. פעם Impulit, to smite; agitate, agitavit; pulsavit, shaking, amazed; c. more frequently f. ictus, incus, an anvil, or that upon which we strike, a blow, vice, now, or that which strikes us at the time. פעמים m. p. Vices, twice, or often it has struck us, incessus, gressus; pedes, feet, or striking with the feet in walking. פעמות f. p. Anguli, bases or angles, or

slip away; m. also פטרה f. Apertio, an opening. פטורים m. p. Dimissi, sent away; liberi, free; apertiones, openings. פטש To strike, also m. פטיש m. Malleus, a hammer, from its striking. Chald. פטישין m. p. Subligacula, turbans, or any covering for the head. פר פיר To die; m. oppressio, calamity, infortunium, death. פים To be or grow fat, in Arabic, hence פימה f. Plicatura, strigæ, fat, or folds of fat. פך To dissolve, disjoin, set loose, or poured, hence פכה Manare, to flow or set loose, effluere; m. פך Lenticula, a vial, or small vessel. whence oil was poured or dropped in anointing. פלא To be extraordinary, high, marvellous, mirum esse; occultum esse, hidden, or beyond one's expectation; m. also פלאי m. Mirabilis, wonderful, mirum. מפלאות f. p. Mirabilia, wonderful things. פלג Divisit, to divide; m. rivus, a river, a stream, from being the division of land; Chald. particula, a division, a half. פלגה f. Classis, divisio, a division. פלגות f. p. Partes, divisions; rivi, rivers, classes, fleets, or divisions of ships. Chald. פליגה f. Divisum, the thing divided. פלגש פילגש f. Concubina, a concubine, from פלג To divide, and נגש To approach. פל To fall, R. נפל. פלדה פלד f. Tæda, a torch, or rather, perhaps, warlike preparations; in Arabic, as a verb, it signifies to cut, hence the scythe, or cutting instrument with which their military chariots were armed. פלה Segregari, to separate, to select, separari. פלוני Aliquis, some certain one, I know not whom, from פל To keep secret, and ני That is secret from me. פלח Dissecuit, to cleave, cut, split; m. fragmentum, a fragment, or piece split; Chald. servivit, to serve, or worship, coluit. פלחן m. Ministerium, service. פלט Evasit, to escape; liberavit, to free; eripuit, peperit, to bring forth. פליט Evasor, one who has escaped; evadens, escaping. פליטה f. Evasio, escaping; liberatio, freedom; reliquiæ, remains. מפלט m. Effugium, a flight. פלך To support, sustain; m. scipio, a staff with which a man supports himself in walking; colus, a spindle, or distaff, which supports the flax in spinning; tractus, a country, because measured by the staff or pole. פלל Judicavit, to judge, or separate between the good and the bad, in pronouncing judgment; to intercede, oravit; supplicavit, to supplicate. פלילי m. Judiciarium, judgment; m. p. judices, judges. פלילה f. Judicium, sentence. תפלה f. Precatio, oratio, a prayer. פלס To make level or even; libravit, to weigh, to make straight; consideravit, to consider or weigh arguments; m. statera, a steelyard, or lever for weighing. מפלשים m. p. Pondera, weights. פלץ Tremere, to

פך To dissolve; m. fucus, alkanet, an herb that dyes of a red colour; carbunculus, a ruby, or rather some substance the colour of the ruby, which they dissolved, and with which they painted their eyes, hence to paint. פול m. R. פלה To separate, sever, divide, distinguish; faba, a bean, from their growing separate in the pod, hence pulse, or seeds like beans. פום פם m. Os, the mouth, R. פאם not used in the Hebrew, but in the Arabic it signifies, To fill, hence the mouth, because filled with food. פון R. פנה To turn one's self; hæsitare, dubitare, anxious or uncertain state of mind, dubious. פן Ne forte, lest; ne, not; ut ne, that not, a particle of doubt. פוץ R. פצה To let loose, to open; spargere, to scatter; dispergi, to overflow. מפיץ Malleus, a hammer, a club, from the power of breaking, or letting loose. תפוצות f. p. Dispersiones, things that are broken or scattered. פוק פק Vacillavit, to totter, to stagger; protulit, to go forth, R. נפק To bring or draw forth, to produce, or bring into action, to bring up. פיק m. פוקה Titubatio, staggering. פור R. פרה To break, burst out, to bear fruit, disrumpi. פורה f. Torcular, a wine press, from its squeezing the grapes. פור m. Sors, a lot, or a small broken piece put into the urn. פוש R. פשה To spread; abundare, augescere, to grow, to increase; m. פש Abundantia, abundance. פותה f. R. פתה To part, to divide, a hinge, or rather flat pieces of gold of which the parts of the door were formed; m. pudendum muliebre. פז Solidity, compactness, strength; aurum solidum, gold, from its solidity. פזז Roborari, to strengthen, consolidari. אופז The proper name of a place, which is called Ophir. פזר Dispergere, to disperse. פחד Pavit, to fear; m. pavor, fear, or shaking. פח To breathe, R. נפח. פחה m. R. פח To expand, also פחה Dux princeps, chief governor, from their power in ruling being extended, or expanded. פחז To overflow; m. levis, light; instabilis, unstable from levity; swift, rapiditas. פחזות Levitas, lightness. פחם m. R. נפח To breathe, or blow with a blast of air; carbon, pruna, live coal, where the fire is still, as it were, blowing. פחר m. Chald. Figulus, a potter, in the Syriac the verb denotes, to form, to fashion, hence a potter, a former, &c. פחת To dig, dig up; m. fovea, fossa, a pit, or hole, because it is dug. פחתת f. Corrosio, the corrosion, erosion, or inward fretting of the leprosy. פטר פטדה m. Topazius, vel smaragdus, a topaz, or emerald; in Arabic the verb denotes, to dig, or to search after, hence a topaz, &c. may indicate that it is dug for, or searched after. פטר To open, let loose, laxare; demittere, discedere, to permit, break forth,

פ

Is the seventeenth letter of the alphabet. פא f. A side, or extremity, as a particle, here, or on this side. פאה f. Angulus, a corner; latus, a side; plaga, a part of a country; m. a captain, from his being at the extremity, or head. פאר Ornare, to adorn; glorificare, to glorify; scrutari ramos, to beat the boughs. פארה f. Ramus, a branch, from its sending out the leaves and thereby adorning the tree, also תפארה תפארת f. Ornatus, adorned; decor, renown; gloria, honour. פארור m. Elegantia, elegance; nitor, splendour. פג To fail, R. פוג. פגג To fail, to faint. פגים m. p. Grossuli, green figs, from their tendency to fail, or fall off the tree. פגל To pollute, defile; m. also פגול m. Abominatio, unclean thing, or abominable. פגע Occurrit, to meet; incurrit, light upon; irruit, to slay, or fall upon a person violently, so as to take the life; to beseech, or to meet with a person to petition or intercede, intercessit; m. occursus, chance, or meeting unexpected; casus, an accident. מפגע m. Scopus, a mark to shoot at. פגר To faint, to be weak; piger, slow from weakness; lassus fuit, to be weary m. cadaver, a dead body, from its inability or loss of life. פגש Occurrit, to meet. פדה To separate, or deliver; redimere, to redeem or separate from evil. פדיון m. Redemptio, redemption, or the price of redemption. פדוי פדיום m. פדות פדת f. Redemptio. פדן m. אפדן R. פדה To deliver, &c.; a plain or country separated from others; palatium, a palace or pavilion, or dwelling separated from others, a couple, or pair, because separated from the rest. פדע Redimere, to redeem, &c. פדר m. Adeps, fat; intestina, the intestines, also the midriff, caul, &c. from the fat found on them, or near them. פה To obvert, or turn inwards; m. os, the mouth; the ה in this word in construction or government is changed into י; acies gladii, the edge or the mouth of a sword. פיפיות פיות פים plural. לפי עלפי כפי Juxta, nigh to; secundum, according to. פא פה Hic, here; huc, hither. מפו מפה Unde, whence. איפה Ubinam, for where. אפו איפוא Nunc, now. פוג Cessare, to slacken, intermittere; deliquium pati, to faint. הפוגה פוגה f. Intermissio, cessation. פוח Afflare, to expand, to blow, spread out; aspirare, to breath, to speak; to entangle or snare, illaqueare. פיח m. Favilla, a spark, or ashes, R. נפח To blow, from the necessity of air to the combustion. פח Laqueus, a net. פוך

from the particular part of the dwelling it occupies. עשב Arabic, To germinate; m. Chald. עשבא m. Herba, an herb, or grass. עשה Facere, to make; parare, to prepare; acquirere, to acquire; magnificare, to enlarge; aptare, to fit. מעשה m. Opus, opificium, a work. עשן Fumare, to smoke; irasci, to be angry; m. fumus, smoke, calamity, or the consequence of violent smoke or anger; fumigans, smoking. עשק Opprimere, to oppress, also m. lis, strife; contentio, contention. עשקה f. Oppressio, oppression; fraus, fraud. עשוק m. Oppressor, an oppressor. מעשקות f. p. Oppressiones, oppressions. עשר Ditari, to grow rich, gather tithes; m. divitiæ, riches. עשיר m. Dives, rich. עשר Decimas dare aut recipere, to give or receive the tenth part; c. Chald. decem, ten. עשרה m. more frequently f. Decem, ten. עשירי Decimus, the tenth. עשיריה f. Decimatio, the taking a tenth. עשרים c. Viginti, twenty. עשרון m. Pars decima, the tenth part. מעשר m. Decima, the tenth. עשש Depasci, to corrode; contabescere, to waste. עש m. Tinea, a moth, from its power of destruction. עשת To shine; nitidum esse, to be smooth; m. nitor, shining. עשית Chald. Cogitare, to think. עשות m. Nitidum, tersum, clean, neat. עשתי Unus, one, from עשה To make, and שת A foundation; unity, from its being the foundation number. עשתות f. Cogitatio, thought, or rather splendour, which makes excellent sense. Daniel vi. 4. עשתרות f. p. Cogitationes, thoughts. עשתר f. Grex, a flock, from עשה To make, and תר A compass, or town, from the flocks going round in seeking their pasture; it is also the name of an idol in the form of a sheep, which the Philistines and Zidonians worshipped. עת c. Tempus, time. עתד Paravit, to prepare. עתיד m. Paratus. עתודים m. p. Hirci, he-goats; duces, leaders; parata, prepared for sacrifice, &c. עתם To be burnt up, darkened. עתק To remove, withdraw, transferri; consenescere, to grow old; m. durum, hard; durabile, lasting from age. עתיק m. Antiquus, ancient, or permanent, that has long endured removal backwards and forwards. עתר To expand; supplicare, deprecari, to supplicate, or expand the heart in prayer to God; also עתרת f. Abundantia, abundance. עתרים m. p. Supplices, those who petition. עתה To speak seasonably. עת Tempus, time. עתי Tempestivus, seasonable. עתה Nunc, now; jam, already; modo, just now.

vit, discovered. ערוה f. Nakedness, nuditas, pudendum. עריה f. Retectio, retecta, nuda, naked. עור Cutis, pellis, the skin, from its pouring out perspirable matter. ערות f. p. Papyri, shrubs growing in marshes. ערער m. Nudatus indiquaque, naked altogether; myrica, a blasted tree quite naked, or stripped of its foliage. מער m. Nuditas, nakedness. מערה m. Denudatio, a stripping bare; f. spelunca, a cave; fossa, a ditch, a place hollowed out. מעורים m. p. Nuditates, literally, if we may be allowed to use the word, nakednesses. ערך Ordinavit, to set in order; instruxit, taxavit, to reprove; m. ordo, rank; dispositio, order; estimatio, value. מערכה f. מערכת Ordo, dispositio, acies, the order of battle. ערל To be superfluous; præputium amputavit, to take off the foreskin; m. incircumcisus, having the superfluous foreskin. ערלה f. Præputium, the foreskin, stoppage, or impediments or hindrances to men's receiving, believing, and obeying the will of God, having an allusion to the spiritual design of circumcising, the word being transferred to the heart and ear to denote evil lusts and affections. ערם To be naked. Hiphil הערים Astutum esse, to be crafty. ערום m. Astutus, cunning. ערמה f. Astutia, craftiness, as persons who wish to show great activity of body free themselves of every incumbrance, as of clothes, so it denotes great energy of mind, in a good sense as in prudence, so in a bad sense as in craftiness, or deceiving. ערמה f. Acervus, a heap, as of naked corn that is stripped of its straw and husks. ערמון m. Platanus, the plane-tree, so called from the bark naturally peeling off and leaving the trunk naked. ערום Nudus, naked; nuditas, nakedness. מערמים m. p. Persons or things that are naked. ערס To knead. עריסות f. p. Massæ, farinæ, paste, or that which has been kneaded. ערף Stillare, to distill, to fall down in drops; decollare, to cut off or break the neck; diruere, to break or pull down; m. cervix, the neck, from the vertebræ being like a succession of drops. ערפים m. Ruinæ, different kinds of ruin. ערפל Caligo, darkness, from ערף To flow down, and אפל Thick darkness. ערץ To agitate; violentia uti, to use violence; formidavit, to put in fear. עריץ m. Violentus, violent; formidabilis, dreadful; tyrannus, a tyrant. ערוץ m. Ruptura, a fracture, a bruise. מעריץ m. Pavor, fear. מערצה f. Violentia, violence. ערק Fugere, to flee, fled. ערקים m. Arteriæ, the arteries, from conducting the blood purified from the lungs. עירירי ערר m. R. ערה To be empty; solitarius, alone, barren, or empty of children. ערש f. Arabic, To form an out-house or stall; sponda, f. lectus, a bed,

lentum, base; curvum, crooked; pravum, wicked. עקבה m. Vestigiata, supplantation, deceit. יעקוב Jacobus, Jacob; fraudulentus, fraudulent, from his deceiving his brother. עקב Emolumentum, fructus, præmium, the emolument, the fruit, the reward; extremò, at last; tandem, at length; ad finem usque, even to the end; pro, for; propter, on account of; quia, because; eo quod, on that account, all particles denoting the end or consequence. עקד To bind, colligavit. עקוד m. Cruribus varium, ring streaked, or, as it were, bound with stripes or streaks of a different colour. עק To confine. עקה, מעקה m. Peribolus, a wall enclosing any place; septum, an enclosure, a battlement round the roof of an house to confine or keep the inhabitants from falling. עקל To be crooked, perverse, also מעקל Perversum, tortuosum, obtortum, crooked, perverse. עקלתון m. Tortuosus, crooked. עקלקלות f. p. Tortuosa, things very crooked. עקר Extirpare, to cut, cut off, to wound, to root up; enervavit, to weaken, to hamstring, or cut the sinews; c. sterilis, barren, or made unfruitful; m. stirps, a stem cut off the tree; indigena, a native born in the same place; Chald. radix, the root, stirps. עקרב m. Scorpio, a scorpion, from עק To pass, and רב Great; a kind of insect that with its snout fastens violently upon people so that it cannot be plucked off without great difficulty. עקש Pervertit, to pervert; subvertit, to overturn; m. perversus, wicked. עקשות f. Perversitas, wickedness. מעקשים Perversitates, various crimes. ער f. Urbs, a city, R. עיר the same; Psalm ix. 7. to awake, R. עור. ערב Miscere, to mix; spondere, to promise freely; fide jubere, to be surety; oppignorare, to pawn; amœnum, suave, jucundum esse, to be pleasant; m. suavis, dulcis, sweet; mixtio, a mingling; miscellanea turba, a crowd; vespera, evening, or mixture of light and darkness; colluvies, vermin, or a mixture of insects; corvus, a raven, from its dark colour; Arabia, or the wilderness, affording a horrid mixture of rugged rocks. ערבה Campestris locus, desertus locus, a wilderness, also ערבון m. Sponsio, arra, pignus, a pledge. ערבים m. p. Salices, a species of willow whose leaves are of a mixed colour, green on the one side, and white on the other. מערב m. מערבה f. Occidens, the west, where darkness, as it were, mixes with the light; commercium, traffic. תערבות f. p. Sponsiones, securities. ערג To stretch; glocitavit, to cry as a stag, or stretch the voice. ערגה Areola, a little bed, or quarter in a garden, from its being stretched. ערוד ערד Onager, a wild ass, from its braying. ערה To make bare; nudare, naked, emptied; evacua-

compass; m. torques, a buckle, a collar; Anak, the name of a giant. ענש Mulctavit, to fine; punivit, to punish; m. mulcta, a fine; pœna, a punishment. עסס Calcare, conculcare, to tread. עסיס m. Succus, juice; mustum, sweet wine, the juice pressed from the grapes by treading; sweetness. עף To vibrate, to flutter. עפא Chald. עפי עפיא Ramus, a branch; frons, a leaf, which are waved to and fro by the wind. עפה f. A mountain which melts, or wearies the traveller, R. יעף To melt. עפל To be elevated, raised up; m. clivus, the ascent of a hill, high place, tower, haughty, to dare, to lift up. עפלים m. p. Hæmorrhoides, painful swellings, emrods, or piles. עפר To comminute, reduce to dust or powder; m. pulvis, dust; hinnulus, a fawn, from its skin being, as it were, dusted or covered with white spots. עפרת f. Plumbum, lead, from its power of being reduced to powder or dust. עץ m. R. עצה To fix, to plant, lignum, wood; arbor, a tree, a plant, from its being fixed or placed in the ground, also m. counsel, R. יעץ. עצב Dolore afficere, to labour, to grieve, to afflict; m. dolor, pain; molestia, trouble; labor, toil; idolum, an idol, from the pains taken by their deluded worshippers in forming and decorating them. עצבון m. עצבת מעצבה f. Dolor, labor. Chald. עציב Dolens, grieving. עצד To cut, cut off, also מעצד m. Ascia, securis, an axe, or hatchet, from their power of cutting off; a file. עצה To fix, make firm or steady, to fix the eye so as to devise froward things; connivere, to dissemble; m. spina dorsi, the back-bone, from its strength or firmness. עצל To be lazy; m. piger, a sluggard. עצלות עצלה f. Pigritia, sluggishness. עצם Potentem esse, to be strong; c. more frequently f. as a bone, from its strength; corpus, a body. עצום Robustus, strong; numerosus, strong from numbers. עצמה f. Robur, strength. תעצמות m. Vires, powers. עצר To restrain, cohibere; to stay, detinere; to be closed, claudere, inclaudere; m. imperium, restraint; occlusio, shutting up; coarctatio, construction. עצרת עצרה f. Interdictio, a forbidding; dies interdicti, a solemn feast day on which men were restrained from labour; a solemn assembly, cœtus ferians. מעצור m. Prohibitio, a prohibition; impedimentum, a hindrance. מעצר m. Coercitio, restraint, imperium; m. oppression. עק R. עוק To press. עקב The end, extremity, or utmost parts; m. calx, extrema pars, the heel, sole of the foot with regard to its situation compared to the other parts of the body; merces, a reward, or the consequence of any thing good or bad; to support or hold the heel; vestigium, a track, or place for the sole to tread. עקוב m. Fraudu-

permansit, to remain. עמוד m. Columna, a pillar which stands, or is sustained itself, and supports other things. עמדה f. Constitutio, a station, as of a commander with his army. עמדי from עמד To stand, and י me, that is, in my standing, or mecum, with me. מעמד m. Status, a state; statio, a station, constitutio. עמל Laborare, to labour; molestiam afferre, to bring toil; m. laboriosus, toilsome; molestus, troublesome; labor, toil; molestia, trouble. עמם Tegere, to hide, abscondere; obscurare, to darken, to cover. עם To collect, gather; c. more frequently m. populus, a people, a collection or society of men. Chald. עמא עמה Idem, the same; cum, with; juxta, prope, near; apud, at. עמס עמש To lift, bear, or hold up. מעמסה f. Onus, a burden, any thing born. עמק Profundum esse, to be deep; deepness, profundity. עמוק m. Profundus; vallis, a valley, from its lowness, abyss. עמר To press, squeeze; manipulos facere, to gather sheaves; gomer, an omer, or dry measure, from its being the smallest or most compressed measure of things dry known to the ancient Hebrews; Chald. lana, wool, from its great power of being compressed. עמיר m. Manipulus, a handful, from its being held or squeezed. עמת A particle, over against, near, according to, R. עם To collect, gather together. עמית Socius, a companion; proximus, a neighbour, from their associating together. ענב m. Uvæ, grapes, from their growing in clusters, for the Rabbinical writers use the root for connecting, joining. ענג Delighted, delicious, deliciari. ענוג m. Delicatus, delicate. תענוג Deliciæ, dainties. ענד Alligari, to bind, annectere. ענה To act upon some person or thing, to sing or to answer; respondit, to humble, oppress or afflict; exaudivit, to hear perfectly; cantavit, afflixit, humiliavit; m. an answer. ענו m. Mansuetus, humilis, humble, gentle. ענוה f. Mansuetudo, gentleness; humilitas, lowness. עני m. Afflictus, harrassed; pauper, poor, from oppression, also ענות f. Afflictio, affliction; paupertas, poverty. ענין m. Occupatio, any troublesome business. יענה f. Ulula, an owl, from the manner of their crying or answering one another. מענה m. Responsio, an answer; sermo, a speech; f. jugerum, a furrow, from its being acted upon by the plough. ענן m. עננה f. Nubes, a cloud, which arises from the earth or sea in vapour, and returns back again from the air or heavens in rain; prognosticare, to foretell from the clouds. עננים Præstigiatores, those who pretend to foretell destinies by the clouds. עננה f. Præstigiatrix, an auguress. ענף To shoot, send forth shoots; m. ramus, a branch; ramosus, frondosus, full of branches or leaves. ענק To en-

whole burnt-offering. עלון f. p. Chald. Holocausta, whole burnt-offerings. עלה m. Folium, a leaf, from its ascending or shooting from the tree; ascensus, a rising; gradus, a step, which raises us somewhat higher. עלי m. Pistillum, a pestle, which by moving up and down brays things in a mortar. מעל Elevatio, a raising. ממעל מלמעלה למעלה מעלה Supra, superne, above. מעלה m. Ascensus, suggestum, a pulpit, from its elevation; gradus, dignitas, high rank; excellentia, excellence. תעלה f. Aquæductus, a place where waters may ascend or rise, a place to hold water; emplastrum, a plaster to lay on a graff when the bark is gone; curatio, a raising up, or healing. עלז Exsultare, to rejoice; m. also עליז m. Exsultabundus, to rejoice very much. עלט To be gross, thick. עלטה f. Tenebræ, darkness; caligo maxima, very thick darkness. עלל R. עלה To ascend; fecit, to do; operatus est, to effect, mock, contrive; racemavit, to gather grapes, (see Parkhurst.) עול m. Jugum, a yoke, which ascends, or is put upon the neck of a beast. עולל Parvulus, puerulus, a child, or a young one, from his ascending years, &c. מעולל Parvulus. עליל m. Catinus, a furnace, from the ascending of the fumes. עלילה עליליה f. Actio, opus, facinus, an action, or an arriving at an action. עלה עלא f. Chald. Occasio, an occasion; causa, a cause. עוללות f. p. Racemationes, gleaning grapes; racemi, bunches of grapes. בליעל m. Nequitia, wickedness, from בל Not, and יעל Profit. מעללים m. p. Actiones, deeds. תעלולים m. p. Facinora, actiones, ludificationes, sports. על עלל Chald. Accessit, to enter, intravit. מעלי Chald. Occasus, a setting as of the sun, a going off of the solar light from one hemisphere to another. עלם Latitare, to lie hid; occultum esse, to be dark; m. adolescens, a youth unmarried. עלמה f. Adolescentula, an unmarried young woman, from the retired state in which, in eastern countries, they lived before marriage. עלומים m. p. Adolescentia, youth, or the time of youth. תעלומה f. Absconditum, hidden, or secret. עילום עולם Chald. עלמא עלם m. Seculum, an age, or time concealed from man, whether bounded as time, or unlimited as eternity. עלס Exsultare, to move quickly to and fro. עלע Sorbere, to swallow; lambere, to lick. עלעין m. p. Chald. Costæ, the ribs, from Heb. צלע A rib. עלף Tegere, to cover; animo deficere, to faint. עלפה m. lassum, wearied; defectum, faint. עלץ Exsultare, to exult, leap for joy. עליצות f. Exsultatio, leaping for joy. עלק Arabic, To adhere. עלוקה f. Sanguisuga, a leech, because the leech clings fast in sucking the blood. עמד Stetit, to stand; substitit, to halt; mansit,

overwhelmed; serotina, late, arising from weakness. מעטפות f. p. Amicula, mantles, or rather mufflers, from their covering the faces of the ladies when they appeared in public; pallia, cloaks. עטר Circumcingere, to encompass; circumcludere, to gird; coronare, to crown. עטרה עטרת f. Corona, a crown. עטש the cognate root in Arabic עטס signifies To sneeze. עטישה f. Sternutatio, sneezing. מעי עי עיה m. Cumulus, a heap, from Arabic עיי To erect, from its being raised up. עטט Involare, irruere in aliquem, to fly upon any person. עיט m. Avis rapax, a bird of prey, from its seizing its prey. עם To collect, to gather together, consociate. עים m. Robur, strength; fortitudo, bravery or strength, arising from associated numbers, &c. עין c. more frequently f. Oculus, the eye, R. ענה To act upon some person or thing; the eye, from its returning or reflecting the images of external objects united upon the retina; fons, a fountain, from its resemblance to the eye, or because it returns to the surface of the earth that water which it receives from the clouds; superficies, the surface, or that which appears to the eye; color, the colour of objects. עוין Oculans, viewing with the eye. Chald. עינא Oculus. מעין m. Fons. עף To vibrate, to flutter. עיף Lassum esse, to be weary; m. lassus, wearied, swooned, thirsty, or fluttering or panting from fatigue, fear, thirst. ער To raise up, lift up one's self, or be raised. עיר f. Urbs, a city, from the bustle or stir to be found in it; m. pullus asini, the foal of an ass, from its being more sprightly than its parents. עכבר m. Mus, a mouse, from Chald. עכל To eat, and בר A field. עכביש m. Araneus, a spider, from Arabic עכב Nimble, and כבש To subdue, from the spider dispatching its prey quickly. עכס To confine; m. compes, tinkling ornaments for the feet; ire, ac si compedes pedibus alligatæ essent, to go, or dance as if the feet were bound with fetters. עכר Turbare, conturbare, to trouble. עכשוב m. Aspis, an adder, or asp, from עך Arabic, to bend, and שוב To return, from its bending, or returning upon itself. עלג To stammer, or stutter; m. balbus, a stammerer; balbutiens, stuttering. עלה Ascendere, to mount up. על m. Chald. עליא Excelsus, elevated, excellent. עלי על Super, above, supra; contra, against, adversus; coram, before; propter, eo quod, on account of; ad, to; apud, at; juxta, nigh to; secundum, according to; in, in; per, by. עליון m. Excelsus, supremus, very high. עליה f. Superius, higher; Chald. cænaculum, a parlour, or upper room. עליה Idem, the same. עולה f. Ascensus, a burnt-offering which ascends in flame; holocaustum, a

lift up, excitavit, restauravit, suscitavit; evigilare, to awake; m. Chald. עיר Vigil, a watcher, from his being raised to take care of the affairs of men; inimicus, an enemy, or one raised up against us. עור Chald. Gluma, chaff, from its being easily raised by the wind; m. cæcus, blind, from עור To make bare; where the ו is radical and immutable. עורון m. Cæcitas, blindness, that is, bare, or deprived of sight. עוש To assemble, convenire, from עשה To make, or to form as an army. עיש עש m. Arcturus, a constellation, from the assemblage of stars of which it is composed. עוה Pervertit, subvertit, to bend, to subvert. עותה f. Perversitas, wickedness, or bending from the path of rectitude or duty. עז R. יעז To be strong. עזב Reliquit, to leave; deseruit, to forsake, leave off, dismiss, to help, as the burden of an ass, that is, to dismiss it from him, or assist him with it, to repair, as the building a wall, to fortify. עזבונים m. p. Nundinæ fairs, or market places where goods are left for sale. עזז Corroborare, to strengthen. עז m. Fortis, brave, arising from strength; robustus, strong; durus, hard; robur, strength. עזוז עוז Robur, robustus; f. capra, a goat, from its strength. עזאזל The name of the goat sent into the desert with the sins of the people, from עז A goat, and אזל To go away. עזניה Haliæetus, an eagle of the marine species, from its great strength. מעוז m. Robur, arx, a tower, from its strength. מעזנים מעזים m. p. Munitiones, castles, or places of strength. עזק Circummunivit, circumsepsit, to surround, fenced round. Chald. עזקהא f. Annulus signatorius, a ring which surrounds the finger. עזר Juvit, to help; m. also עזרה Auxilium, help. עזרתה Omnimodum auxilium, help of every kind; atrium, a court, or rather a square work raised above the pavement, from helping or causing the king, when he dedicated the temple, to be seen and heard by all the people; diazoma, broad footsteps in the stairs; projectura, a jutting out upon which the priests stood when they sacrificed, from the assistance, or help they derived from them, prominentia. עט To move, remove, or cast away with velocity; m. stylus, calamus, a pen, from its velocity moving along in writing. עטה Obvelare, to cover; amicire, to dress; amictus, dressed, opertus fuit, operuit. מעטה m. Amictus, clothed; pallium, a cloak. עטלף m. Vespertilio, the bat, from עט To fly, and עלף Darkness, from its flying in the twilight. עטין עטן m. Mulctrale, a milk pail, from עטה To involve or cover, from its involving or holding the milk. עטף Operiri, to obscure, to cover; deliquium pati, to overwhelm or to cover with affliction. עטפים Obruti,

עדי Ornatus, adorned; os, the mouth, or rather testimony, (see Parkhurst.) עדים m. p. Remotiones, things which may be removed, as ornaments. עד Beyond, further, besides; as a particle, usque, even; donec, till; dum, whilst; adhuc, as yet; eternitas, eternity; seculum, an age, from being time to come; præda, spoil, from its passing or being taken away, to take away, Psalm cxix. 61. עדן Oblectare, to live delicately; m. voluptas, pleasure. עדנה Oblectatio, delight. עדינה Voluptuaria, pleasant. עדינו Voluptas. מעדנים m. p. Deliciæ, pleasures. עדן עדנא Chald. Tempus, time, R. עדה To pass without limitation. עדף To be superabundant, redundare, super esse. עדר Ordinare, to separate, sever, set; disponere, to place, to fail, or setting apart in one place causes a failure in another, disposed, or set apart, weeded, or dressed as a vineyard, by separating the clods of earth; m. grex, a flock, because separated or set apart at the will of the owner. מעדר m. Sarculus, sarculum, a rake, a spade, &c. from their separating the particles of earth in digging. עדש Arabic, To feed; m. lens, lentils, a kind of pulse. עב עוב Obnubilare, clouded, or covered, from עבה To be thick, or gross. עג עוג Placentas coquere vel parare, to bake. עגה עוגה f. מעוג m. Placenta, a cake. עוד Dispoliare, to spoil; testari, to witness. עד m. Testis, a witness; testimonium, a testimony. עדה עדות תעודה f. Testimonium. עוד Adhuc, as yet; amplius, more; deinceps, then. עוה Perverse agere, crooked, done wickedly, to pervert; m. perversitas, wickedness; perversus, wicked. עויה f. Chald. Iniquitas, iniquity. עון m. Iniquitas, perversitas. עון Congregare, to gather, to assemble. עול Inique agere, to act wickedly, from עלה To ascend, or exalt one's self in arrogancies; m. infantulus, lactens, fœtus, a young child, from its ascending in years. עלות f. p. Lactentes, fœtæ, sucklings; m. עול עולה f. Iniquitas. עלתה עולתה f. Summa iniquitas, the greatest iniquity; nequitia, naughtiness. עון To dwell. עונה f. Tempus, time, as of marriage. מעון m. מעונה f. Habitaculum, habitatio, a dwelling. עף עוף To vibrate, to move with a vibratory, or tremulous motion; volare, avolare, evolare, convolare, to fly; m. avis, volatile, a bird from its flying. עיפה Obscuritas, darkness, or corruscution of light so dazzling as to make darkness. עיפתה Obscuritas maxima, the greatest darkness. עפעפים m. d. Palpebræ, the eye-lids, from their vibratory motion. מעוף m. Obscuritas. עוץ Consilium inire, to purpose. עוק Premere, to press; arctare, to restrain. עקה מועקה f. Constrictio, a binding; pressura, pressure. ער עור To raise,

עבדתא f. Chald. Opus. מעבדים m. p. Facta, things done. עבה Densum, to be thick; obesatum esse, to be gross. מעבה עבי m. Densitas, thickness. עבטיט m. Densum lutum, thick clay, from עבה Thick, and טיט Clay. עבט To turn aside, divert; pignora cepit, to take or rather turn aside his pledge; to borrow by giving a pledge. עבוט m. Pignus, a pledge. עבר Transire, to pass over; præterire, transgredi, to die, or to finish this life by passing our appointed time, to conceive; semen maris in uterum transire facit, et non evomit. What, saith the Poet, would offend the eye in a good picture, the Painter casts discreetly into shades; to oppose by bars passing across, to enrage by passing in our anger over the bounds prescribed to us; m. vadum, a ford; transitum, a passage; cis, on this side; ultra, beyond; Chald. transitus, a passing over; trans, beyond; Heber, the proper name of a man. עברי Hebrews, an Hebrew, from Abraham, who during his pilgrimage passed from place to place. עבור m. Proventus, food, which comes or passes from the land, corn of last year. בעבור Propterea, on this account; ut, as, &c. עברה f. Ponto, navis, a passage boat; excandescentia, flashes of fire, from their sudden passing away. מעברה מעבר f. Vadum, a ford. עבש Mucidum fieri, to become rotten or mouldy. עבת To wrap, to twist, contorquere. עבות m. Contortum, twisted; densus funis, a thick rope, a shell. עבתה f. Densa, thick; implexa, complicated. ענב To be joined, or set upon one, to dote; adamare, to lust, or desire strict conjunction of love or affection; m. amator, a lover, amasius, also עונב Organum, an organ, from its lively sound. עג R. עוג To prepare cakes. ענבה f. Adamatio, a doting upon a person. ענה f. A feast, Psalm xxxv. 16. עגל עגול m. Rotundum, round; m. vitulus, a calf, from its fitness for the waggon, or to tread out the corn with a circular motion. עגיל m. Inauris, an ear-ring, from its roundness. עגלה f. Plaustrum, a car, or waggon, which is rolled forward on wheels, vitula. מעגל Plaustrorum ambitus, a waggon way, orbita, circles, a trench, or place marked by the rut of wheels, a path, from its turning about, Psalm lxv. 11. עגם Anxium esse, to be grieved. ענן Retardare, to tarry. ענר עגור m. Arabic, To go to, returning; hirundo, a bird of passage, a crane, a swallow. עד To assemble, R. יעד. עדד Statuminare, to support. עדה To pass on without limitation, transire; ornare, to adorn, or cause to put or pass on, to support, confirm, or carry our thoughts beyond what is apparent or present, to some distant or further matter or thing; Chald. transivit, to pass.

remove stones, elapidare. סרה m. Vinculum, a chain, Psalm ii. 3. R. אסר To bind, also from the same root סר m. Vinculum, a chain, Psalm cxvi. 16. סר To turn aside, R. סור. סרב To refuse; m. refractarius, rebellious. סרבלים m. p. Chald. Pallia, mantles; texit, to cover; a mantle, from its covering the body. סריון סרה m. Lorica, a coat of mail, armour, brigandine, from סר To turn, because it turns offensive weapons from the body. סרח Redundare, to stretch as a luxuriant vine, to spread, hang over; luxuriare, to abound; m. redundantia, superfluity. סרכין סרך m. p. Chald. Eparchi, princes, from סר or שר A prince, and כ As. סרנין סרן m. p. from שר To rule; satrapæ, princes; tabulæ, records, or the laws of princes. סרס To serve, to minister, to attend. סריס Eunuchus, a lord of the bed-chamber, cubicularius; aulicus, a chamberlain, eunuch, &c. סרעפה f. Ramus, ramusculus, a branch; f. סר To decline, and עף To move, from the easy moving of the branches by the wind. סרף To burn, also מסרף Vespillo, a bearer of dead bodies to the grave, or to be burned; ustor, a burner, an uncle, or rather a beloved friend, a crier, or rather one who anoints the dead body and prepares it for burning, or to be interred. סרפר m. Paliurus, a nettle, from סיר A thorn, and רפר To spread, a wide spreading thorn or nettle. סרר Refractarium esse, to decline, or rebel, that is, to decline from the path of duty; m. refractarius, a rebel. סרה To stir or raise up. סתי m. Hiems, winter, the boisterous part of the year. סתם Obturare, to shut, seal. סתר Abscondere, to hide, also מסתור מסתר m. סתרה f. Absconsio, a hiding place; latebra, a den; occultum, hidden. Chald. מסתרתא f. p. Abscondita, places concealed. Chald. סתר Destruere, to destroy, demolish, dissolved, demolished.

ע

Is the sixteenth letter of the Hebrew alphabet, is of the class of radicals, its name עין signifies an eye, of which perhaps it is a symbol. עב m. A thick cloud, R. עוב. עבים עבב m. p. R. עבה To be thick or gross; trabes, beams, or planks, from their thickness. עבד Servivit, to serve; coluit, to cultivate the ground; operatus est, to labour; Chald. fecit, to make; m. servus, a slave, or servant; opus, a work. Chald. עבדה f. Servitus, bondage; ministerium, service; opus, cultus, labour of the ground; famulitium, attendance. עבדות Servitus. עבידא

port; refresh, juvare. מסעד m. Fulcimentum, a support. סעף To split, divide, rive. סעיף m. Ramus, a branch of a tree, from its dividing itself from the parent stock; scopulus, a rock, or what may be cleft from the rock. סעפים שעפים Cogitationes, m. p. vain thoughts, or men of vain thoughts, or rather of violent, or tearing, or rending thoughts; collucare, to lop trees. סער שער To be turbulent; m. סערה שערה f. Tempestas, procella, a storm or whirlwind, from its turbulence; procellosum esse, to be stormy; proturbare, to disturb. סף Cavity; m. threshold or hollow covering before the door of the house; a bowl, from its cavity, also to take away, R. סוף. ספא To scrape, or sweep together. מספוא m. Pabulum, provender, from the several parts of which it is composed being swept together, viz. chopped straw, barley, and beans. ספד Plangere, planctum agere, to mourn, beat the breast as an evidence of mourning. מספד m. Planctus, beating the breast; luctus, grief. ספה To scrape, sweep, to finish or scrape off, to add or scrape together; perdere, to destroy, or sweep away as with a violent storm; consumi, to consume; deficere, to fail; addere. ספח Aggregavit, to join, add; associavit, to chuse or adhere to any thing. ספיח Sponte nascens, corn rising of its own accord. ספחת מספחת f. Scabies, the itch; apostema, a tetter adhering to the skin. משפח m. Suppuratio, suppuration; accumulatio, a gathering of earth about the roots of trees. מספחות f. p. Pepla, tiaræ, close veils, or coverings for the head. ספל m. Simpulum, a vial, a bowl or cup, a dish; Arabic, to scatter, or pour out, the drink-offerings being poured from the cup. ספן Texit, obtexit, to cover, cieled. ספון m. Tegumentum, a covering. ספינה f. Navis tecta, a covered ship. ספף סף m. Limen, a threshold; pelvis, a bowl. ספק Plaudere, to strike, smite, to wring or clap the hands, mourn, or applaud; applaudere, from the striking of hands; m. sufficientia, sufficiency, from the striking of hands as an evidence of it. שפק Explosio, a clapping of hands. ספר Numerare, to number; recensere, to recite, narrare; m. also Chald. ספרא Scriba, a writer; cancellarius, legis peritus, juris peritus, a notary, one skilled in the law; m. enumeratio, a reckoning up; liber, a book, from the enumeration it gives of what is contained in it; an epistle, epistola, also m. ספרה f. Numeratio, a telling. ספיר Sapphirus, gemma, a kind of precious stone, a sapphire, so called from the number of gold coloured spots with which it is beautified. מספר m. Numerus, a number. Chald. אספרנא Celeriter, quickly. סקל Lapidare, to pelt stones; to cast or

are enclosed. סכרת To be silent, and of consequence ready to hear, attendit. סלא Estimari, to compare, to value, taxari. סלד Obdurescere, to harden, æstuare; orare, to pray, or be fervent in application. סלה To tread under foot, conculcare; sternere, prosternere, to strike down, also a musical word, denoting a pause and elevation of the voice, (see Wilson's Hebrew Grammar.) סלח To loose, to spare; to pardon, condonare; m. condonator, one who forgives, &c. סליחה f. Condonatio, pardon. סלל Aggerare, to raise up, contumulare. סללה f. מסלול m. Agger, a mound, or raised earth. סל m. Canistrum, a basket in which articles are raised up, or laid straight. מסלה f. Strata, trita via, a way where the earth has been properly raised up. סלסלות f. p. Corbes vindemiatoriæ, large baskets in which many things are heaped together. סלם To lift up; m. scala, a ladder, from its lifting up. סלן To be sharp. סלון m. Spina, a thorn, from its sharpness. סלע To cut, to break; m. petra, a rock, from its being cut or broken. סלעם m. Bombyx, a grashopper, from סלע To cut, and עם Contiguity, so called from its rugged or craggy form; to gnaw as a grashopper. סלף Pervertit, to pervert, to overthrow; m. perversitas, wickedness. סלק Chald. Ascendit, to mount. סלת To cleanse, to scour; f. simila, fine meal, from its being purified. סם To smell. סמים m. p. Aromata, sweet spices, from their odour. סמדר m. Uva prima, tender grapes, from סם To place, and דר Round, from the form of their growth round the stalk. סמך Niti, to sustain; inniti, to support, fulcire; incumbere, to lean upon; imponere, to lay upon; accedere, appropinquare, to approach. סמל Arabic, To be like; m. simulacrum, an image, or likeness, an idol. סמן Signari, to mark, sealed. סמפוניה סמף f. Chald. Symphonia, harmony; a word, Buxtorf informs us, borrowed from the Greeks. סמר To be rough, sharp pointed; the hair to stand on end with horror, horrere. מסמרים m. p. מסמרות משמרות f. p. Clavi, nails, sharp pointed spikes of iron. סנה m. Rubus, a bramble bush, from its wounding; Syriac, to turn away, because from it we would rather turn away than be wounded by it. סנור m. Cæcitas, blindness, from סן To pour forth, and נור Light, blindness arising from being dazzled. סנסן m. Ramus, a branch; palmes, a palm tree, R. סן To pour forth. סנפיר m. Pinna piscium, the fin of a fish, from סנה A thorn, and פר To break, because the rays of the fin are divided or broken into parts. סס To be brisk, active, sprightly, to exult; m. tinea, blatta, a moth, from its agility. סעה f. A journey, R. נסע. סעד Suffulcivit, to sup-

סופה f. Turbo, a whirlwind, from ספה To scrape, a sweeping wind or storm. סטה To turn aside, Psalm ci. 3. for שטה. סר סור Recedere, to decline; turn aside, declinare, divertere; m. fastidiosus, disdainful. סרה f. Aversio, a turning away; apostasia, apostacy. סורים m. p. Degeneres, those who are unlike their ancestors. סורה f. Recedens, falling back. סות Incitare, to excite; seducere, to seduce, or excite to depart from the path of rectitude; avertere, to turn aside. סחב Trahere, to draw, to tear. סחבות f. p. Abjectæ et laceræ vestes, garments torn and cast away. סחה Abrasit, to sweep, to scrape off; expurgavit, to purge. סחי m. Abrasio, a scraping; purgamentum, a purge; sordes, filth, dirt, from its being swept away. סחף Everrit, to sweep away; inundatione abripuit, to take away by a flood, to drive, to draw. סחר To move to and fro, circuire; negotiari, to traffic; m. negotiator, mercator, a merchant, or one who moves to and fro for the sake of trade, also מסחר m. מסחרה f. Negotiatio, trade; mercatus, merchandise, merx. סחרה f. Parma, a shield, which is moved every way for the defence of the body. סחרת f. Lapis præstans, finely variegated marble, from its streaks running to and fro. סחיש סחש m. Sponte renatum, corn that groweth without culture. סיג m. R. סג To recede, go or turn back; scoria, dross, as of metal, from its receding or withdrawing from the purer parts. סיר c. R. סר To decline, turn aside; olla, a pot which removes meat to and from the fire; spina, a thorn, from its irregularity or turning aside in growing; hami, hooks, or rather perhaps fishing boats, from their form being like a pot. סרה סירה To incite. סך To pour, R. נסך. שכך סכך Texit, to cover, obtexit. שך סך m. סכה f. Tugurium, a booth, a tent, from its covering or defending. סכות f. Tabernaculum, a tabernacle. מוסך מסך m. מסכה f. Tegumentum, a covering; operimentum, a cover for a bed. סך m. A multipede, Psalm xlii. 5. from their covering the ground. סכל Infatuavit, to pervert, to turn aside; m. stultus, stolidus, foolish, also שכלות סכלות f. Stultitia, folly. סכן To lay up, lay in store; prodesse, to be profitable; m. præfectus aulæ, a storekeeper. מסכן m. Indigus, pauper, frugal, thrifty, laying up in store, also præfectus, a storekeeper; assuefactus, one accustomed to be frugal. מסכנות f. Penuria, frugality; f. p. promptuaria, armamentaria, thesauri, storehouses, repositories, treasuries of grain. סכר Clausit, to shut, inclusit; tradidit, to deliver up for the purpose of shutting up. שכר Clausura, an enclosure; excipulus, an instrument to catch any thing, as a net for fish, in which they

fold, also שבך m. סבכה f. Perplexum, folded; perplexitas, perplexity. שבכא סבכא Chald. Sambuca, a kind of harp, thick strung with cords. סבל Portare, to carry or bear; m. bajulus, a porter, or carrier of burdens; onus, a load. סבלה f. Idem, the same. סבן m. A napkin, a towel, R. סב To turn round, from their power of surrounding or girding. סבר Chald. Cogitare, putare, opinari, to believe, think, hope, expect. סג R. סוג To fall back. סגד Adorare, procumbere, to bow down and worship, to ask as in worshipping. סגל To appropriate. סגלה f. Peculium, a peculiar property, or treasure. סגה To be great. Chald. hence סגן סגנים m. p. Chald. סגנין סגניא Antistites, great men, princes, nobles, a royal habit. סגר Clausit, to shut; conclusit, occlusit, tradidit. סגור Inclusum, an enclosure; shut up, clausura; aurum, gold, from the closeness of the texture. סוגר m. Claustrum, close confinement. סגריר Imber vehemens, a strong shower which causes men to shut themselves up, or rather a day when they shut themselves up from the cold. מסגר m. Carcer, a prison where men are shut up; faber ferrarius, a locksmith, or an encloser. מסגרת Clausura, fascia, an enclosure, a border. סד To obstruct; m. compes, cippus, stocks, fetters, because they obstruct the motion of those who are affected by them. סדן To loosen. סדין m. Sindon, satin, or fine linen, or rather a loose kind of garment. סדר To order; m. ordo, order, rank. מסדרונה f. Procœton, a lobby which leads or directs to the house or room. סהר m. Rotunditas, being round; carcer, a prison, from the round form of the building. סרה A trial, R. נסה. סהרה m. Luna, the moon, from the round shape of that luminary. שהרונים m. p. Lunalæ, ornamenta, ornaments shaped like the moon. סוג Retro cedere, avertere se, to recede, backslide. סוד m. R. סד To obstruct; secretum, a secret, arcanum; consilium, counsel, from some obstruction to its being generally known; cœtus, a company, or secret assembly. סוה To veil; m. a covering; m. also מסוה Velamen, velum, a covering. סוך To overspread; ungere, to anoint, cover. סך m. Turba mixta, a base crowd. אסוך Lecythus, a cruse, a vial, a pot for oil. סון סיון m. Sivan, month of May, R. סוה Chald. To rejoice, because in that month, as it were, all things appear glad, and seem to rejoice. סס סוס To be brisk, active; m. equus, a horse, from his activity; grus, a crane, or swallow, from its swift motion. סוסה f. Equitatus, cavalry. סוף Deficere, to finish, consume, accomplish, desinere, consumi; m. finis, extremitas, the end; alga, a sea-weed; juncus, a reed, from סף To be hollow

rather some water fowl, from its manner of blowing, such as the bittern, (see Parkhurst.) נשק Osculari, to kiss, clash, smack; armamentarium, armour; arma, arms, from their crackling noise. נשיקות f. p. Oscula, kisses; to burn, accendere. נשר To lacerate, or tear in pieces; Chald. m. aquila, the eagle, from its tearing its prey in pieces, also משור m. Serra, a saw, from the manner of its cutting; serra dissecare, to cut with the saw. נשת Perire, to perish; deficere, to fail. נשתון Chald. Epistola, a letter, from the Persian נושת To write. נתב נתיב m. נתיבה f. Semita, a foot-path, or a track worn by the feet. Arabic נתב To elevate, to be high, from the raising of the foot-path. נתח Divisit in frusta, to cut in pieces as an animal body; m. frustum, a segment, or a portion cut off. נתך Fundi, to pour out, effundi. התוך m. Fusio, a pouring out. נתן Dare, to give, reddere; to put, ponere; apponere, to place, exponere; permittere, to grant. מתן מתנה מתת f. Donum, a gift. נתינים m. p. Nethinei, Nethinims, public servants given for the service of God. נתס Diruere, to break; destruere, to destroy. נתץ Idem, the same. נתק Avellere, to draw away; evellere, to pull asunder; disrumpere, to break asunder, break or pluck up; m. porrigo, a scall, or leprosy, from its drawing off the hair. אתיק m. Peristylium, a place surrounded with pillars, as it were, drawn or separated from the rest of the building. נתר To move loose; saliit, to leap, or move nimbly; m. nitrum, nitre, from its detersive quality. נתש Evellere, to pluck up; exstirpare, to root out.

ס

Is the fifteenth letter, and is of the class of radicals, is sometimes used for ש. סאה To measure, to mete; f. satum seah, a sort of dry measure. סאסאה f. Mensura, a measure. סאן Syriac, To shoe, or cover the feet; conflixit, to fight with the feet; m. conflictatio, a battle, or rather the grieves used by the warriors in battle, violence, a dart. סבא Mero se obruere, to overwhelm one's self with wine. סובא m. Ebriosus, drunk, also m. merum, vinum, wine. סבב Circuire, to surround; cingere, circumdare, pass by round about; vertere se, to turn one's self. סביב m. Circuitus, ambitus, a going about; circum, about; circumquaque, every way. סבה נסבה f. Causa, a cause, or a turn, a change. מסב m. Circuitus, a going about, or places round about; accubitus, a sitting down as at table. סבך Implexum, perplexum esse, to wrap or

the earth and stones being cleared away. נקר Perfodit, to bore, dig or cut out, effodit. נקרה f. Foramen, caverna, from the earth, &c. being dug out. נקש Illaqueare, to ensnare; Chald. collidere, to dash, clash together as the knees in terror, from Heb. נשק To clash. נר m. A lamp, R. נור. נרד m. Nardus, spikenard, seems to be from the Arabic נרד Comam emisit, to send out hair, from its sending forth several ears, or spikes, hence the name of spikenard. נשא Levavit, to lift, to bear, tulit; to pardon, condonavit, or bear sin in a vicarious manner instead of the sinner; sumpsit, sustinuit, to take, to support; pepercit, to spare. נשיא m. Princeps, a prince, or an exalted personage; vapor, nubes, a vapour, a cloud, which is elevated, or raised. נשאת f. Donativum, a present. שיא Excellentia, elevation, exultation. שאת Idem, the same; tumor, an elevation of the skin; condonatio, pardon, or an elevating or bearing the burden for another. משא Onus, a burden, from its being elevated when laid upon the animal to be carried; prophetia, a prophecy, or a burden; elatio, an elevation; m. acceptio, a receiving. משאת f. Onus, incendium, a burning or raising vapour; donum, a gift; Hiphil, decepit, to deceive, or to elate or puff up; seduxit, to seduce. משאון m. Deceptio, deceit, to forget; f. forgetfulness, Psalm lxxxviii. 13. נשב Perflare, to blow, efflare, difflare. נשג To hold, overtake; attingere, to reach. שיג m. Insectatio, an overtaking. נשה Laxit, oblivisci, to forget, or allow the mind to forget; to lend, mutuo dare, to remit, or to allow any person to take our property by way of loan; fœnerare, to lend money upon usury; exigere debitum, to demand a debt; exactorem agere, to exact; m. creditor, a person to whom money is due; exactor, he who demands it; m. mutuatus, lent; m. laxatus, loosened, or lame. משא m. משאה f. נשי m. Mutuum, a loan; debitum, a debt. נשיה f. Oblivio, forgetfulness. נשוי Dismissed, R. נשא To lift, to pardon, Psalm xxxii. 1. נשים f. p. Fœminæ, women; uxores, wives, from their imbecility in comparison of the male sex. נשך Mordere, to bite; in usuram dare, to give for usury; m. fœnus, usura, usury, from its biting, or severity, as in compound interest. נשכה f. Cubiculum, a chamber, for לשכה An open place. נשל Decussit, to drive off; dejicit, to throw down; ejecit, to cast off. נשם To breathe, also נשמה f. Anima humana, human life; halitus, breath. נשים f. Women, from אנש To be mortal. תנשמת f. Monedula, a daw; talpa, a mole; vespertilio, a bat, from their manner of breathing. נשף Flare, to blow, sufflare. ינשוף m. Noctua, an owl, or bird of the night, or

the soul, or spirit; halitus, breath; vita, life; corpus, the body; cadaver, a dead body נץ m. R. נצה To shoot away, see נוץ; Accipeter, a hawk, from his rapid flight, or shooting away in flying. נצב To stand. נציב m. Statua, a pillar; statio, a garrison or military station; præfectus, an officer, or rather one of the garrison. Chald. נצבתא Firmitas, strength. נצה Volare, to shoot away by flying; avolari, vastari, to lay waste, or rather to shoot out, as ruined cities or buildings do with spontaneous vegetables; f. pluma, pennæ, the plumage, or feathers of birds, which shoot out of their bodies. מצורה מצה f. Jurgium, strife. נצח Præesse, to be superior, præfectum esse; vincere, to conquer; solicitare, urgere, to press; m. eternitas, superior or bound time; robur, strength. מנצח m. Præfectus, a governor; præcentor, a leader of music; victor, a conqueror. נצל Eripere se, to take away, to steal; to spoil, spoliavit; to escape, or take one's self away. הצלה f. Liberatio, a freeing. נצץ Scintillare, to sparkle. נצוץ m. Scintilla, a spark or flower, from its shining. נצר Custodire, to preserve, to guard; custodiens, guarding; custos, a keeper; m. surculus, a branch, from its being preserved when the parent tree is cut down. נקב Perforare, to make hollow, pierce; to express by piercing, exprimere; or impressing some mark, expressè nominare; to curse, maledicere, exsecrari, or blaspheme, to pierce, in a metaphorical sense. נקבים m. p. Fistulæ, pipes, or hollow instruments of music. נקבה Fœmina, a female, whether with regard to man or the lower animals. מקבה f. Perforatio, a hole, or cavity, excavatio; malleus, a hammer so formed as to hollow brass, iron, &c. נקד To mark with spots; m. pastor ovium, a shepherd, from his marking his flock. נקדה f. Punctum, a spot. נקוד Punctatum, spotted. נקדים m. p. Micæ, specks, cakes marked with small spots; bacullata, little pieces. נקה To cleanse, mundum, purum esse; innocentem esse, clear away. Chald. נקא m. Mundus, pure; innocens, clear of guilt. נקיון m. Munditia, purity; innocentia, not guilty. מנקיות f. p. Scopulæ, small besoms, or rather broad shallow bowls, or dishes. נקם Ulcisci, to avenge; vindicare, to punish, or take vengeance, to defend or keep vengeance, m. נקמה f. Ultio, vengeance; vindicta, revenge. נקע To be alienated; laxari, to be loosened; divelli, to be torn asunder; recedere, to fall back, R. יקע To strain, stretch, distend. נקף To go round, cut off, concidit, excidit, amputavit; or cut round; m. decussio, a cutting. נקפה f. Dissolutio, a dissolving. נקק m. R. נקה To clear away, also נקיק Foramen, a hole; caverna, a cavity in a rock,

evulsio, a plucking or drawing out. נסך Fudit, to spread abroad; effudit, diffuse; effuse, pour out; to anoint, inunxit; obtexit, to cover; m. fusio, a pouring out; libamen, a drink-offering to be poured out; tegumentum, a covering. נסיך ממסך m. Libamen. נסיכים m. p. Principes, præfecti, chief men, princes. מסכה m. Fusio, fusile, melted, tegumentum. מסכת Jugum textoris, the warp in weaving. נסן ניסן m. R. נס A quick waving, or tremulous motion; Nisan, month of March, from the flight of God's people from Egypt. נס To prove, R. נוס. נסס Vexillum erigere, to raise or lift up a standard. נסבה f. Invirons, R. סבב. נוסס Signifer, a standard-bearer. נסע Proficisci, to proceed, to remove from place to place, recedere; m. profectio, a journey; telum, a dart, or missive spear. נע To move, R. נוע. מסעה f. Profectio. נסק Scandere, to ascend; ascendere, to mount. נעל To fasten, to shut, or fasten with a bolt, clausit, obseravit, also f. מנעל m. Calceus, a shoe, or rather sandal, from its being fastened to the foot. מנעול m. Sera, a bolt, pessulus. נעם Amœnum, pleasant; jucundum, to be agreeable; m. amœnitas, pleasure; jucunditas, hilarity. נעמנים מנעמים m. p. Amœna, res amœnæ, pleasant things. נעץ To fasten. נעצוץ m. Virgultum, a twig; vepretum, a thorn, from its prickles fastening in the flesh. נער To agitate, to move briskly, to shake, excutere, to roar or bray as a young lion, rudere; m. puer, a young person, from the activity of that time of life, pueritia, juventus, adolescentia, youth, or childhood. נעורים נעורות f. p. Pueritia, childhood. נערת f. Stupa, the coarse part of flax. נער m. Puer judicio, a child in judgment, simple, foolish. נף R. נוף To brandish. נפח To breathe, flavit, efflavit, perflavit, sufflavit, to flow as the breath, to grieve, or pant for breath. מפח m. Follis, a pair of bellows, expiratio, a puff. נפב R. פוך To be red, chrysoprasus, smaragdus, a carbuncle, from its colour. נפל To fall, cadere, dejicere; slain, concidere; ruere, laid; m. abortus, abortivum, that which falls from the mother dead; immature, and imperfect. נפילים m. p. Gigantes, giants, or those who have fallen from the worship of the true God. מפל m. Quisquiliæ, naughty, vile persons; deciduum, that which is cut down. מפלה f. Ruina, ruin; casus, a falling; cadaver, a carcase, dead, or fallen to the ground. נפץ Spargere, to scatter, spread, break, also m. מפץ m. Dispersio, a breaking in pieces; malleus bellicus, a warlike instrument, a mace, a club. נפק Egredi, to go forth. Chald. נפקתא f. p. Sumptus, impensæ, expense, disbursement. נפש To breathe; respirare, breathed; c. more frequently f. anima, animus,

myrrh, from its distilling from the tree. נטפורת f. p. Myrothecidia, drops, jewels, or ornaments in the shape of drops. נטר Custodire, to guard, keep, servare. מטרא מטרת f. Custodia, carcer, a prison; scopus, a mark. נטש Demittere, to leave, to depart, or leave a place, deserere, omittere, permittere. נטישות f. p. Propagines, the branches of a vine thus stretched out, or luxuriant; sarmenta, twigs; pinna, a shell-fish. ני Wailing. יני Shall break, Psalm cxli. 5. R. נא To fail, be deficient, or נוא Rupit, to break. נין m. R. נן To propagate, also מנין Filius, a son, an infant, from being the offspring. ניק Lactavit, to milk. ניר R. נר To separate; grubbed, newly ploughed; novellavit, to plant vines; m. novale, land that rests a year after the first ploughing. נכר Posterity; m. nepos, a grandson, a nephew; nepotes, posteri, those who come after us. נכה Percussit, to smite, to strike, to lame; cecidit, to slay, to wound, diffudit; m. percussus, struck. נכים m. Loripedes, bow-legged. מכה f. Plaga, a stroke, a plague. נכח Straightness, m. also נכחה Æquitas, rectitudo, rectum, equity, right, rectitude; as a particle, coram, before, in presence. נכל Machinari, to devise, conspired craftily, calide agere; m. machinatio, a device. נוכל Deceptor, a deceiver. נכונה f. Rectitude, R. כונה To establish, or be right. נכס m. R. כס To number or count. נכסים Chald. נכסין m. p. Opes, facultates, possessions, riches, from the power of numbering them. נכר To estrange, alienate; alienavit, to know, agnovit; aliene se gessit, to carry one's self to a person as to appear strange to him; tradidit, to abandon, or alienate; m. also נכרי Alienus, another; m. alienum, alienatio, an abandoning. נכריה f. Idem, the same. מכר Notus, known, in order to be avoided. הכרה f. Agnitio, a recognizance. נכאת נכת m. R. כת To pound; aromata, spices, from their being pounded; thesauri gazæ, treasure, or something as valuable as the spicery. נמבזה f. Contemptible, see בזה. נלה Perficere, to finish, to cease, from the work being completed, to defile. נם To slumber, R. נום. נמלה m. Absolutio, a discharge. נמל Circumcidit, to cut off, R. מל the same. נמלה f. Formica, the ant, from its form being much insected, or, as it were, cut in its shape. נמלים p. נמר To variegate; m. pardus, the leopard, from its spots. נס A quick waving, or tremulous motion; m. a standard, from its tremulous motion. נסג Amovit, to depart, to recede, to take a departure, apprehendit. נסה To try, prove, tollere, tentavit; to tempt, periculum fecit; f. tentatio, trial, or proving, to depart. נסח To transport; pull up, avellere, evellere; destroy, extirpare; m.

hairy tails. נחה To rest or settle, or lead gently after toil, ducere, deducere. מנחה f. Munus, a gift, from its resting or abiding with the person to whom it is presented. נחל Possidere, to inherit. נחלה f. Possessio, an inheritance, hereditas, but m. vallis, a low piece of ground between mountains; torrens, a rapid stream; flumen, a river, come from חל Hollow, from the form of the ground in which they are placed. נחילות f. p. The name of a musical instrument, or of the song to be used with it, perhaps from the relation which the song has to the heavenly Canaan, the inheritance of all God's people. נחם Change of mind or affection; to comfort; consolari alium; to repent; m. pœnitentia, repentance. נחמה f. Consolatio, comfort, or that change which the mind feels in passing from grief to joy. תנחומים נחמים m. p. Consolationes, joys. נחיץ נחץ Urgens, hastening; acceleration, quickened. נחר To snort. נחירים m. p. d. Nares, the nostrils. נחרה נחר f. Ronchus narium, the snorting of the nostrils. נחש To view, to conjecture, augurari, experiri, to divine, to view as a prophet, to search, observe; m. conjectio, a viewing; augurium, an eyeing; incantatio, a reconnoitring; serpens, a serpent, from its piercing sight, a magician, or one who searches or views some natural appearances, as the migration of the feathered tribes, the viscera of animals in order to divine futurities; chains made of brass, its colour being that of the serpent. נחשת c. Æs, ærugo, brass. נחשתן נחוש m. Æreus, brazen. נחת Descendit, to descend, lie in ambush; m. descensus, a going down. נחתים m. p. Demissi, persons let down. נטה Inclinare, extendere, to stretch, to lean upon as a bed, which is stretched out to seduce or cause one to turn aside; divertere fecit, or stretch from the path of duty or rectitude. מטה m. Perversum, perverse or crooked, or rather somewhat spread out, or a place where men are stretched or reclined; f. lectus, a bed, or rather a mattress; feretrum, a bier, on which the dead are reclined and carried out to burial; c. more frequently m. virga, a rod or branch stretching out; scipio, baculus, a staff; tribus, a tribe, as branching from the same original stock; infra, under; inferne, downwards, to which every thing by its gravity tends. נטל Imponere, to impose, or lay on; to lift, levari; tollere, to bear up, or impose a burden upon one's self; m. onus, a burden; pondus, a weight. נטילים m. p. Portatores, carriers; bajuli, bearers. נטע Plantare, to fix, to plant, also m. מטע Planta, a plant. נטף Stillare, to drop; instill, to declare, or drop words; m. stilla, a drop; gutta myrrhæ, a drop of

ing. מנור ניד m. נידה f. Commotio, agitatio, a stirring; motus, a moving. נד m. Acervus, a heap, cumulus; vagus, wandering. נואל To be obstinate, resolute, foolish. נוה Inhabitare, to dwell; m. habitatio, a dwelling; habitatrix, a female possessor; m. habitaculum, a resting place; caula, pascuum, a sheep-cote. נוח or נח Quiescere, requiescere, residere, to rest, to settle. נחשל Weak, R. חשל m. also נחת f. Quies, rest. ניחוח m. Quies, res grata, any thing pleasant. מנוח m. מנוחה חנחה f. Quies, requies, rest; a place of rest, quietis locus. נוט or נטה Nutare, to nod or shake. נול Chald. Inquinare, to foul, or rather to give a present liberally. נולי f. A gift or present. נוב נב Dormitare, to slumber. תנומה נומה f. Dormitatio, sleep. נן נון Augescere, to increase, to propagate; m. filius, a son. נס נוס Fugere, to have fled, aufugere. מנוס m. מנוסה f. Fuga, a flight; effugium, perfugium, a shelter. נע נוע Agitare, to shake; vacillare, vagare, to wander. מנענעים m. p. Sistra, instruments of music, the brass wires of which, when shaken in cadence, gave a shrill and loud noise. נף נוף Stillare, perstillare, to drop, or extend, to reach out, stretch forth; agitare, to agitate; m. tractus, a stretching forth. נפת Distillatio, a dropping; favus, as of a honeycomb, R. פת To divide or separate. נפה f. Agitatio, agitation; cribrum, a sieve, by which the grain is agitated and purified in passing through it, tractus. נפת f. Idem, the same. תנופה f. Agitatio, oblatio agitata, the offering agitated, or stretched out. נצה נוץ Germinare, to put forth; flos, a flower. נצנים m. p. Flores, florentia, flowers, things flourishing. נר ניר נור To separate, or divide; m. lucerna, a lamp, a candle, from their dividing the light from darkness, also נורא m. Chald. Ignis, fire. מנורה f. Candelabrium, an instrument for holding lamps. נזד Coquere, to boil, R. זד To swell. נזיד m. Decoctum, the thing boiled; pulmentum, pottage or broth. נזה To leap, leap out; aspergi, aspergere, to sprinkle. נזל Fluere, effluere, to flow; stillare, to drop. מזלות f. p. Planetæ, the planets, or rather the streams of light coming from the planets. נזם Connecting closely with a clasp; m. monile, inauris, a ring to be worn on the ear, or on the nose. נזק Chald. Nocere, to damage, to hurt; m. damnum, loss. נזר Separare, to separate, to exempt; m. separatus, separated; Nazareatus, one separated; coma, the hair, which was long of the Nazarenes; corona, a crown, or any mark of separation worn upon the head by the Nazarenes. מנזרים m. p. Coronati, crowned, as the Nazarenes were. מזרות f. p. Planetæ, the planets, or rather the comets, from their

down, to spill; m. נר Fluxus, a flowing; accola, a neighbour, from נר To sojourn, because our neighbour dwells near us; m. a flood, or torrents of waters flowing down. נגש Accedere, to come nigh; appropinquare, to confine, to press, to exact, or oppress; m. exactor, an oppressor. נר To move, R. נוד. נדב Sponte, voluntarie dare, to give generously. נדיב m. Spontaneus, liberalis, munificus, willingly, freely, generously; princeps, a prince, from his liberality. נדבה f. Voluntarium, willingly; voluntaria oblatio, a free-will offering. נדד Vagari, to wander; fugere, to fly. נדדים m. Jactationes, tossings, or wanderings. נדה Elongare, to remove; expellere, to separate. נדה f. Separatio, the thing separated on account of its impurity; impuritas, impurity, or what ought to be removed; m. merces meretricis, the hire of whoredom. נדנים Pretia, rewards. נדח Impellere, to push, depellere, dispellere; expellere, to expel, to force. מדוחים m. p. Depulsiones, things that are expelled. נדן m. R. נר To move, or remove; Vagina, a scabbard, sheath, or that into which the sword is placed or moved. Chald. נדנה Idem, the same; corpus, a body, from its holding or containing the spirit. נדף Dispellere, to drive away; impellere, to force, hence דפי m. A stumbling-block, Psalm l. 20. נדר Vovere, to vow, to promise; m. votum, a vow. נהג Ducere, to lead; abducere, to conduct, or lead, or govern. מנהג m. Ductus, a driving, or marching. נהה Lamentari, to lament. נה ני נהי m. Lamentum, lamentation, plaint. נהיה Lamentabile, heavy, grievous. נהל Duxit leniter, to lead gently, to tend, carry, educate, or lead forth from ignorance. נהם Rugire, to grumble, to roar; gemere, to groan; m. rugitus, a bellowing. נהמה f. Fremitus, a roaring. נהק Rudere, to bray as the wild ass, to groan, or make a doleful cry, to cry. נהר To flow, or run, confluere; Chald. splendere, to shine. נהרה f. Chald. נהירו נהורא f. Splendor, shining. נהר m. Chald. also נהרה נהרא Fluvius, flumen, a river, from its flowing. מנהרות f. p. Specus, dens enlightened by a hole or aperture, or rather places of refuge. נוא Rupit, to break; irritum fecit, discourage, disannul. תנואה f. Abruptio, a breaking, R. נא To fail, to be deficient. נוב Provenire, to come or to go forth; fructum proferre, to blossom, to increase; eloqui, to be eloquent; to put forth, bud, shoot, germinate, or produce fruit. תנובה ניב f. Proventus, fruit. נוד Vagari, To move or wander, shake, fly, grieve; dolere, the consequence of former acceptations; errare, to pity, to have compassion at the distress occasioned by the distresses of moving, &c. m. vagatio, wander-

אלה. נאם Dicere, to speak; dictum, the thing spoken. נאף To satiate one's thirst by drinking; m. adulter, one who takes unlawful venereal gratification, (see Parkhurst on the word.) נאפופים נאפים Adulteria, adulteries. נאץ Contemnere, to cast off, reject, despise; irritavit, to provoke, mock. נאצה f. Contumelia, contempt. נאק Gemere, to groan. נאקה f. Gemitus, a groan. נאר Detestari, to abhor, cast off, reject. נב To bud, R. נוב. נבא Prophetare, to prophesy. נביא Chald. נביאה m. Propheta, a seer; f. prophetissa, a prophetess. נבואה f. Prophetia, prophecy. נבוב m. Empty, R. בוב. נבוך Perplexed, R. בוך. נבזבה נבז Chald. Honorarium, a salary, a reward, from the Chald. בזבז To expend, being the money spent or employed in paying public men for their services. נבח Latrare, to bark. נבט Intueri, to look; m. exspectatio, a looking for any thing. נבכים m. p. Depths, R. בכה. נבל Cadere, to fall; decidere, to fade, emarcescere; stultescere, to be foolish; m. stultus, foolish, or a vile person; nequam, naught; uter, a bottle or earthen vessel, from which the water was poured or made to fall; lagena, a flaggon, a stringed musical instrument; instrumentum musicum, so named from its belly resembling a flaggon. נבלות נבלה f. Stultitia, folly; flagitium, wickedness; cadaver, a dead body, from its falling to decay. מבול Deluvium, the deluge, R. בל To mix, or confound, from the power which a flood has of confounding all things. נבע Scaturire, to flow forth, to speak fluently. מבוע Scaturigo, a fountain, or spring. נברשתא Chald. Candelabrium, a lamp sconce, or chandelier which holds the burning lamps, from נבר Æthiopic, To be placed aloft, and Chald. אשתא Fire, that is, fire placed on high. נגב A dry place; m. auster, meridies, the south, or the desert or dry place. נגד To stand, or show one's self above or before others, to declare; coram, before; contra, against; ante, before; Chald. manavit, to flow. נגיד m. Antecessor, a prince, or one who is before others; antistes, a ruler; dux, a leader; præsul, a chief priest. נגה Splenduit, to shine, to be bright; f. Chald. נגהא Splendor, brightness. נגח Ferire cornibus, to strike with horns; m. petulcus, apt to butt or strike with the horns, &c. נגן Pulsare instrumentum musicum, to strike or play upon musical instruments. מנגינה נגינה f. Pulsatio fidium, pulsatio musica, a playing upon musical instruments. נגע Tangere, to touch; attingere, to meddle with; pertingere, lædere, to hurt, or wound; percutere, to strike violently; m. plaga, a stroke, or plague. נגף Percutere, to strike against, impingere; m. also מגפה f. Plaga. נגר Difluere, diffundere, to flow

from its being gnawed. Arabic מתג To give to be gnawed. מתכנרת f. Disposition, R. תכן. מתלעים m. p. Arrayed in scarlet, R. תלע. also מתלעות f. p. The molares, or grinders. מתום m. Perfection, R. תמם. מתים מתם Homines, men, R. מות To die, man, considered as mortal. מתופפות f. p. Women playing on timbrels, R. תפף. מתח Extendere, to extend, to stretch. אמתחת f. Saccus, a bag or sack, which is capable of being distended by filling. מות To die, mori. מתי Quando, when, from מה What? יהי Shall it be? or, when shall it be? מתן To be strong. מתנים m. d. Lumbi, the loins, reins, from their strength. מתק Dulcescere, dulce esse, to be sweet, is pleasant; m. dulcedo, sweetness. מתוק m. Dulcis, dulce, sweet. ממתקים m. p. Dulcedines, pleasant things. מתערב m. Mixed, R. ערב.

נ

Is the fourteenth letter, a consonant, is servile, except when followed by א ה ו ח ע or when the second radical is repeated. נ is servile when prefixed, perhaps from נוה To be established, forms the præter of Niphal. It forms the first person plural of verbs from the pronoun נחנו We. It forms some Eamentic nouns both proper and common, from Niphal, (see Simon's Lexicon.) as נמרד Nimrod. נרגן A whisperer; inserted before ו the accusative of the pronoun, him; for the sake of a pleasant sound, (see Wilson's Grammar, p. 224.) affixed from אתן Them, their, feminine; it also forms nouns with ו preceding, as שכרון Drunkenness; it sometimes makes the idea more intense, from נון To increase; sometimes less.

נא

To fail, to be deficient, fall short, to render ineffectual, Psalm xxxiii. 10. as a particle denoting some failure, now, nunc; of desire, I pray thee, quæso, obsecro. נאה אנא Idem, the same. נאר To be moist, in Arabic, m. uter, a bottle or bag of skin, from its being moistened with the liquor. נאוה p. נאה נאות Pulchrum, fair; decens, comely; decorum, decere, to be comely, or proper. נאלם To be dumb, from אלם. נאל To be resolute, obstinate, foolish. נאלח Rotten, from

the same. תמרורים ממררים מררים m. p. מררות f. p. Amaritudines, bitter things. מררך f. Fel, gall. מרירי m. Amarus, bitter. מרשעת f. Wicked, R. רשע. משה Extrahere, to draw out. משי m. Sericum, silk, because the matter of it is drawn from the bowels of the silk-worm; or rather, as Mr. Parkhurst justly observes, fine linen, or cotton cloth, from the fineness with which its threads can be drawn out. משואה f. Devastation, &c. R. שאה also משאון m. משואות f. p. משאות f. p. the same. משאלות f. p. Petitions, R. שאל. משארת f. A kneading trough, R. שאר. משבצה f. That part of a ring where the stone is set, R. שבץ. משבר m. Matrix, R. שבר. משגב m. A lofty place, R. שגב. משבה f. Aversion, R. שוב. משוט m. An oar, R. שוט. משוכה f. A fence, R. שוך. משורה f. A measure, R. שור. משוש m. Joy, R. שוש. משח Unguere, to anoint. משיח m. Unctus, anointed; Messias, the Messiah, or the anointed; Chald. oleum, oil. משוח m. Pictum, painted, or rather anointed with paint. ממשח m. Unctio, an anointing; unctus, the anointed. משחה f. Unctio. משחק m. Sport, R. שחק. משחר m. The dawn, R. שחר. משחת משחית f. Corruption, &c. R. שחת. משטוח משטח m. Expansion, R. שטח. משטמה f. Odium, R. שטם. משטר m. Rule, R. שטר. משך Trahere, to draw, protrahere, extrahere; m. tractus, a drawing; tractio, protractio, a drawing out, hence seed, because it is drawn forth by the sower. משכב m. A bed, R. שכב. משכית f. An image, R. שכה. משכיל m. A song of instruction, R. שכל. משל Dominari, to rule, to reign, to be weighty, to compare, or use a weighty saying, parabolice loqui; m. parabola, similitudo, proverbium, a similitude, a proverb, or weighty saying. ממשל Parabolarum artifex, a former of parables, also ממשלת ממשלה f. Dominatio, dominion, rule. משלח m. Extension, R. שלח also משלוח m. A sending. משמן m. Fatness, R. שמן. משמעת f. Hearing, &c. R. שמע. משמר m. A prison, &c. R. שמר. משנה m. Duplicity, R. שנה. משעה m. An aspect, R. שעה. משעול m. A foot path, R. שעל. משען m. A staff, R. שען. משפחה f. A family, R. שפח. משפט m. Judgment, R. שפט. משפתים m. d. Two bundles, R. שפת. ממשק משק To forsake, leave, R. שק To run, move, or push forward; m. locus derelictus, a place forsaken. משקה m. Drink, &c. R. שקה. משקל m. A weight, R. שקל. משקוף m. The lintel of a door, R. שקף. משק m. A running up and down, R. שקק. משרה f. Chief power, R. שרה. משרוקיתא f. A pipe, R. שרק. משש Palpare, to feel; contrectare, to touch, search. משתה m. A banquet, R. שתה. מת m. Dead, R. מות. מתג m. Frænum, a bridle,

מקצרת f. A part. מקצוע קצרת m. An angle, &c. R. קצע. מקרא m. A convocation, R. קרא. מקרה m. A floor, R. קרה. מקשה f. Solid work, &c. R. קשה. מר To be bitter, to speak against, or be bitter in opposition, Psalm cxxxix. 20. m. gutta, a drop, from Arabic המר To impel, to pour out water, from its being poured out. מרא Extollere, to raise or swell up, to lift up, to fatten or swell. מריא m. Saginatum, fattened; pingue, fat. Chald. also מר m. Dominus, a lord, a master, from being elevated. מראה c. A vision, R. ראה. מראשות m. p. Dignities, R. ראש. מרבדים m. p. Tapestries, &c. for a bed, R. רבד. מרבה f. Great, &c. R. רבה. מרבע m. fourfold, R. רבע. מרבץ m. A bed, R. רבץ. מרבק m. A stall, R. רבק. מרג To impel, drive forward; m. tribula, a threshing instrument for corn, from its being driven over the grain. מרגלות f. p. Coverings for the feet, R. רגל. מרגמה f. A sling, R. רגם. מרגוע m. Rest, &c. R. רגע. מרד Rebellare, to rebel; m. also מרדות f. Rebellio, rebellion; contumacia, obstinacy. מרדתא Rebellis, rebellious. מרה Idem, the same. מורה m. Novacula, a razor, R. ירה To descend, go or come down, which in being used is directed, guided, or pointed forward by the hand. מרי m. Rebellio, rebellion. מרתים f. d. Rebelliones; it is also the proper name of a place. מורד m. Separated, R. רדד. מרוד m. Lamented, R. רוד. מרום m. High, R. רום. מרוץ m. A running, R. רוץ. מרוח m. Manslaughter, R. רוח. מרח To apply plasters; conteri, to bruise, or perhaps rather to dress the bruise, contundere. מרוח m. Attritus, worn, or bruised. מרחק m. Length of time, R. רחק. מרט To make or wear smooth; glabrare, to rub, pluck off the hair, or make the part smooth or free of hair, pilos evellere, expolire, extergere. מרכב m. מרכבה f. A chariot, R. רכב. מרך m. Softness, R. רך. מרכלת f. A market, R. רכל. מרמה f. Falsehood, R. רמה. מרמס f. A trampling, R. רמס. מרע m. A friend, R. רעה. מרפא f. מרפה f. A cure, R. רפא. מרפש m. Disturbance, R. רפס. מרצח m. Manslaughter, R. רצח. מרצפה f. A pavement, R. רצף. מרץ Roborari, to be strong; acre, forcible; vehemens esse, violent. מרק Tergere, to scour; expoliri, to clean, reject, or wipe off; m. jus, jusculum, broth, or liquor boiled with meat, and impregnated with the finer parts washed off in boiling. מרוקים m. p. Mundationes, cleansings. תמרוק Mundatio, strigilis, purification, an instrument such as a comb, or a towel used for cleansing the body of filth or sweat. מרקחה f. An ointment, R. רקח. מרר Amarum esse, to be bitter; m. also מר Amarus, bitter; amaritudo, bitterness, also מרירות f. Amaritudo, also ממר m. Idem,

To remain, dwell. למען מען Propter, on account of; ut, that, because, for, R. ענה To act upon. מערה f. R. ערה To make bare; cavum, a cave, or a place made bare or hollowed out. מעצבה f. Pain, R. עצב. מעצור m. A prohibition, R. עצר. מעקה m. The outward wall of a building, R. עקה. מעקל m. Perverse, R. עקל. מעקשים m. p. Perversitas, R. עקש מערב m. Mixed, R. ערב also מערבה f. The west. מער m. Nakedness. מעורים m. the same, R. ערה. מערכה מערכת f. Order, R. ערך. מעריץ m. Fear. מערצה f. Violence, R. ערץ. מעשה m. A work, R. עשה. מעשקות f. p. Oppressions, R. עשק. מעשר m. The tenth, R. עשר. מפיץ m. A hammer, R. פוץ. מפלאות f. p. Wonderful things, R. פלא. מפלט m. An escape, R. פלט. מפלשים m. p. Weights, R פלס. מפלצת f. An idol, R. פלץ. מפקד m. A command, R. פקד. מפרצים m. p. Raptures, R. פרץ. מפרקת f. The neck, R. פרק. מפרש m. Extension, R. פרש. מפשעה f. The hip, R. פשע. מפתח m. An opening. מפתח m. A key, R. פתח. מץ m. A squeezer, R. מיץ. מצא Invenire, to find, to seize; to suffice, or find all that is wanted, sufficere, assequi. מצב m. A station, R. יצב. מצור מצר m. מצודה f. מצרה f. R. צרה To turn away; arx, a tower; propugnaculum, a fortress, from their power of turning away the enemy. מצה Exprimere, to squeeze, to press, to suck, exsugere; f. azymum, unleavened bread, from its parts being closely pressed together. מצהלות f. p. Neighings, R. צהל. מצור m. A net. מצודה f. Hunting, R. צור. מצולה f. Deep, R. צול. מצוקה f. מצוק m. Narrowness, R. צוק also מוצק m. Narrow. מצור m. מצורה f. A fortification, R. צור. מצח c. R. צח To be white; frons, the forehead, from its shining whiteness. מצחה f. Frontale, a frontlet, or any thing applied to the forehead. מצק m. Firm, R. יצק. מצר m. R. צר To compress; an Egyptian, from the oppressions which God's people suffered in Egypt. מצלה f. Deep, R. צול. מצלתים m. p. מצלות f. p. A ringing, R. צלל. מצעדים m. p. Steps, R. צער. מצער m. Very small, R. צער. מצפה m. מצפה f. A watch tower, R. צפה. מצפונים m. p. Hidden things, R. צפן. מצרף m. A vessel for fusion, R. צרף. מק מקק Tabescere, contabescere, to be dissolved; m. tabes, rottenness, or dissolution. מקדש m. The holy place, R. קדש. מקהלים m. p. Assemblies. מקהלות f. p. the same, R. קהל. מקוה m. Expectation, &c. R. קוה also מקוא m. A thread. מקום c. A place, R. קום. מקטר m. מקטרת f. A perfume. מקטרות f. p. Altars for incense, R. קטר. מקלט m. A refuge, R. קלט. מקלעת f. An incision, R. קלע. מקנה m. A possession, R. קנה. מקסם m. Divination, R. קסם.

jugum textorium, a weaver's beam, or rather a web of many colours. מנעל m. Shod. מנעול m. A lock, &c. R. נעל. מנעים m. p. Pleasant things, R. נעם. מסה Liquefecit, dissolvit, to melt or dissolve; f. missy, vitriol, from its power of dissolving. מסה f. A trial, R. נסה. מסח m. A tearing away, R. נסח. מסך Misceri, to mingle; infundere, to pour in; m. mixtio, a mingling. ממסך m. Libamen mistum, a mingled drink-offering; vinum mistum, wine mingled. Niphal, נמס Dissolve, liquefieri. תמס m. Liquefactio, a melting. מסוכה f. A fence, R. שוך. מס m. Liquefactus, melted, also מסה f. Tributum, a tribute or tax, or a part out from the rest for tribute, R. מסה To melt. מסכה f. A fusion, R. נסך also מסכת f. A weaver's beam. מסע m. A journey, &c. R. נסע. מסב m. A going round, &c. R. סבב. מסגר m. A prison. מסגרת f. A shutting up, R. סגר. מסדרונה f. A porch, R. סדר. מסוה m. A covering, R. סוה. מסך מוסך m. f. מסכה f. A covering, R. סכך. מסכן m. Poor. מסכנות f. Poverty, R. סכן. מסלול m. A mound. מסלה f. A way, R. סלל. מסמר m. A nail, R. סמר. מסר Tradere, to deliver, handed down. מסורה f. Traditio, a handing down. מסרות Idem, the same. מסרה m. A chain, R. אסר. מסעד m. A prop, R. סעד. מספוא m. Fodder, R. ספא. מספד m. Lamentation, R. ספד. מספחת f. A scab. מספחות f. p. Robes, R. ספח. מסתר m. מסתור m. A lurking place, R. סתר. מעבדים m. Deeds, R. עבד. מעבר m. מעברה f. A ford, R. עבר. מעגל m. Circular path, R. עגל. מעד Vacillare, to stumble, fail, fall. מעדנים m. p. Delicacies, R. עדן. מעדר m. A rake, R. עדר. מעה To be lax. מעים m. d. Viscera, the bowels, from their loose texture; Chald. the same; venter, the belly. מעות f. p. Scrupi, the small particles or grains of sand which do not cohere, but are loose from each other. מעוג m. A cake, R. עוג. מעון m. מעונה f. A habitation, R. עון. מעוף m. Darkened, R. עוף. מעוז מעזים מעוזים m. p. Strength, R. עזז. מעט To be diminished; parùm, a little; parvum, small; paucitas, few; paulatim, by little and little. מעטה m. A robe, R. עטה. מעך Comprimere, to fix in the ground, crush, to press, squeeze. מעל Prevaricari, to decline, go aside; m. prevaricatio, a declining or defection from truth. מעיל m. R. עלה To ascend, or be above; pallium, a cloak; togá, a gown, from their being over or above the other parts of dress. מעל m. מעלה f. the same. מעולל m. Little. מעללים m. p. Actions, R. עלל. מעמד m. A station, R. עמד. מעמסה f. A burden, R. עמס. מעמקים m. p. Depths, R. עמק. מענה m. An answer. מענית f. A furrow, R. ענה. מען

מלכדת f. A snare, R. לכד. מלך Regnare, to reign; m. Chald. מלכא Rex, a king. מלכה Chald. מלותא f. Regina, a queen. מלכא Consilium, counsel; also מלכם Molech, an idol of the Ammonites. מלכיות ממלכות ממלכה מלכות מלוכה f. Regnum, a kingdom. ממלכות plural. מלל To separate; loqui, to speak, signifying to separate sounds distinctly. מלה f. Verbum, a word; sermo, a speech. מלילות f. p. Spicæ, ripe ears of corn which are separated, as it were, into a number of cells, or grains. מלמעלה f. High, R. עלה. מלמד m. A stimulus, R. למד. מלץ Smoothness; dulce esse, to be sweet, or pleasant. מלצר m. Promus, a steward or clerk of the kitchen; it is commonly reckoned a proper name, Buxtorf. מלק To wring off, break the neck; ungue secuit, to break the claw; discerpsit, to pluck or tear in pieces. מלקח m. A seizing, R. לקח. מלקוש m. Late rain, R. לקש. מלתעות f. p. The molares, or grinders, R. לתע. מם m. A fault, R. מום. ממארת Painful, R. מאר. ממדים m. p. Measures, R. מדד. ממחאים m. p. Medullary substances, R. מוח. ממאתים m. p. Deaths, R. מות. ממזר m. Spurious, R. מזר. ממכר m. A selling, R. מכר. ממלכה f. A kingdom, R. מלך. ממסך m. A drink-offering, R. מסך. ממר m. Bitterness, R. מרר. ממשח m. Anointing, R. משח. ממשל m. A rule, R. משל. ממשק m. A place forsaken, R. משק. ממתקים m. p. Pleasures, R. מתק. מנאף m. An adulterer, R. נאף. מכה f. A stripe, R. נכה. מנה To distribute; numeravit, to number; supputavit, to reckon; paravit, preparavit, to prepare; constituit, to appoint; præfecit, to sit over. מנוח f. Rest, R. נוח. מנוס m. A flight, R. נוס. מנורה f. A candlestick, R. נור. מנזרים m. p. Crowned, R. נזר. מן מני A, ab, de, e, ex, of, out; præ, magis, rather; propter, on account of; Chald. quis, qui, which, what; m. numerus, a number; copiæ, plenty; all carrying in them the idea of distribution. מנה מנח m. Mina, a pound; f. pars, a part; pars constituta, the part appointed for distribution, a gift; munus, an oblation, also מנחה מנחים m. p. Vices, changes. מן Manna, or the miraculous bread distributed to the children of Israel. מנין m. Chald. Numerus, a number. מנון m. A son, R. נין. מנך המניכה f. Torques, a wreathed or twisted chain, or collar, also מניכא f. Idem, the same, from the Persic מן The moon, from its round form. מנלה f. Absolution, R. נלה. מנן מנים m. p. Fides chordæ, stringed instruments, so called from their regular disposition and adjustment to one another. מנענים m. p. Musical instruments, R. נוע. מנע Prohibuit, to forbid; cohibuit, to withhold. מנור m. from Arabic, נור To shine, or be of many colours;

R. טפח. מטרה f. A prison, &c. מטרא the same, R. נטר. מירע m. Known. מרע Chald. מנרע m. Knowledge. מורע m. Relation, &c. מרוע Wherefore, R. ירע. מיטב m. Good, &c. R. יטב. מיכל m. A brook, R. יכל. מילדת f. A midwife, R. ילד. מינקת f. A verse, R. ינק. מי Quis, quæ, quod vel quid, who, which, what. מי מים m. Aqua, water, R. ים To be tumultuous, as the great water, or the sea is oftentimes. מין m. R. מנה To distribute; species, a kind, from the distribution or classing of the objects. מיץ m. Pressura, pressure. מיציאים m. p. Descendants, &c. R. יצא. מישור m. Equity, R. ישר. מיתר m. A nerve, R. יתר. מץ m. Pressor, a squeezer; chaff, from its being pressed from the straw, R. מצה To squeeze, &c. מיק To melt, R. מק To be dissolved. מך To decay, R. מוך hence מכך Attenuari, to decay, to be depressed. מכר Vendere, to sell; tradere, to deliver up; m. venditio, a selling; res venalis, a thing which may be sold; pretium venditionis, the price of selling. מכורה f. Negotiatio, traffic. מכרות f. p. Pactiones, bargains. ממכר m. ממכרת f. Venditio, a selling. מכאוב m. Pain, R. כאב. מכבס m. A washing, R. כבס מכבר m. A sieve, &c. R. כבר. מכוה f. Burning, R. כוה. מכון m. A seat, R. כון. מכלה f. A sheepcote, R. כלה. מכלל m. Perfection, R. כלל. מכמן m. A treasure, R. כמן. מכמר m. A net, R. כמר. מכסה f. A number, R. כסס also a covering, R. כסה. מכפלה f. Duplicity, R. כפל. מכרה m. A grove, R. כרה. מכשול m. An offence, &c. R. כשל. מכשף m. A fortuneteller, R. כשף. מכתב m. Written, R. כתב. מכתה f. A contusion, R. כתה. מכתש m. A mortar, R. כתש. מל To circumcise, R. מול. מלא Plenum esse, to fill; implere, to be full; impleri; m. plenus, full; also מלו Plenitudo, a fullness; multitudo, a great number. מלוא m. Munitio, a strong place, or full of strength for defence. מלאה f. Impletio, a filling, as of the wine press. מלאך m. A messenger, &c. R. לאך. מלבן m. An oven, R. לבן. מלבש m. A garment, R. לבש. מלון m. An inn, &c. R. לון. מלח To dissolve; m. Chald. sal, salt, from its being easily dissolved; salivit, to salt; evanescere, consumi. מלוח m. Herba salsilaginosa, herbs abounding with salt. מלחה f. Salsugo, a salt liquor found at the bottom of salt pits. מלחים m. p. Evanidæ, frail garments; nautæ, sailors, men of the salt water. מלחמה f. War, R. לחם. מליצה f. Interpretation, R. לוץ. מלט Liberari, to set free; eripi, to escape; evadere, to bring forth, as birds when they free themselves from the eggs; m. argilla, clay; cementum, mortar, or rather a hiding place, or vault, perhaps formed of that substance.

a bastard, from his being corruptly born; a star, from its supposed blighting or corrupting power. מזורת f. p. The planets, R. נזר. מחא To reach, or clap hands, percussit, complosit manus; pervenire, to arrive, tendere aliquo. מחבא m. A hiding, &c. R. חבא. מחברת f. A joining, R. חרב. מחבת f. A frying pan, R. חבת. מחברת R. חגר. מחה Delere, to wipe away; put out, abstergere. מחי m. Percussus, a striking or sweeping away; aries, a battering ram, from its destructive power, Psalm lxv. 15. מחים ממחאים m. p. Medullata pinguia, things full of marrow or fat. מחוגה f. A pair of compasses, R. חוג. מחוז m. A harbour, R. חוז. מחזה f. A view, &c. R. חזה. מחיה f. Food, &c. R. חיה. מחלה c. A disease. מחלת f. The name of a musical instrument, R. חלה. מחול m. A band, &c. R. חלל. מחלפים m. p. Knives for slaughter. מחלפות f. p. Locks of hair, R. חלף. מחלצות f. p. Garments to be changed, R. חלץ. מחלוקת f. Division, R. חלק. מחמאות f. p. Butter, R. חמא. מחמדים m. p. Desirable things, R. חמד. מחמל m. Indulgence, R. חמל. מחמצת f. Fermentation, R. חמץ. מחנה c. A line of battle, R. חנה. מחנק m. Strangulation, R. חנק. מחסה m. A refuge, R. חסה. מחספס m. Round, R. חסף. מחסור m. Want, R. חסר. מחץ To wound, dip, or imbrue; frangere, to break; percutere, to strike, intingere. מחצב m. A cutting off, R. חצב. מחצה f. The half, R. חצה. מחצץ m. An arrow, R. חצץ. מחצר m. Sounding the trumpet, R. חצר. מחק To cut off; abscindere, to take away, shave; abradere. מחקר m. An investigation, R. חקר. מחר To exchange one thing for another; m. also מחרת Posthac, hereafter; cras, to-morrow, or time exchanged for this day; hence מחיר m. Pretium, the price, or that which is exchanged for any other thing; riches. מחרשה f. A pick-axe, &c. R. חרש. מחשבה f. Thought, R. חשב. מחשף m. A making bare, R. חשף. מחתרת f. A digging, R. חתר. מחתה f. Terror, R. חתת. מטא To come to, or upon; advenire, to approach; pertingere, to reach to. Chald. מטה Idem, the same, c. R. נטה To stretch; a bed, from the person stretching himself upon it; a staff, from its being stretched out for the support of man; a yoke, or the stretching bars of a yoke; a tribe, or family, from their extension; to come, or bend one's self towards a place. מטבח m. A slaying, R. בטח. מטהר m. Pure, R. טהר. מטט Demoveri, to slide, or slip, dilabi. מטל Arabic, To hammer, forge; m. מטיל Vectis, a bar, from its being forged; palus, a stake of metal. מטמון m. A treasure, R. טמן. מטעמים m. p. Immoderate desires, R. טעם. מטפחת f. An apron,

Movere, to move, stagger; nutare, to fall, declinare; m. dimotio, a removing; vectis, a lever or pole to carry things between two; jugum, a yoke; temo, a beam, or cross bar of the yoke. מובא m. An entrance, R. בוא. מוך Tenuem esse, attenuari, depauperari, to become poor, decay. מול Circumcidi, to cut off, or round, succidere, exsindere. מולות f. p. Circumcisiones, a cutting round, as in circumcision; also למואל Coram, before, or around us; contra, against, or opposed to us on every side. מולדת f. Nativity, R. ילד. מום מאום m. as if from מאם The least thing; vitium, a fault; macula, "a spot," Simon says, "which ought to be washed out, and then by metaphor applied to the mind," as denoting a moral blemish, or spot, which has not the least good or virtue in it. תמונה מין f. R. מנה To distribute; imago, an image, similitude, or likeness, or distribution of parts; lineaments and colours which raise in the mind an idea of the object represented. מוסד m. A foundation, R. יסד. מוסר m. A chastisement, &c. R. יסר or אסר. מועד m. Time, R. יעד. מועצות f. p. Counsels, R. יעץ. מופת m. A wonder, R. יפת. מוצא m. Gone forth, R. יצא. מוץ m. R. מצה To squeeze, press; gluma, chaff, from its being pressed or squeezed from the corn. מוקד m. Fire, R. יקד. מוקש m. A snare, R. יקש. מועקה f. Construction, R. עוק. מוק Contabescere, to waste. מור To be bitter, disagreeable to the taste; mutare, to change, or make one to change from its bitterness; m. myrrha, myrrh, from its bitter taste. תמורה f. Commutatio, a change, or alteration. מושב m. A habitation, R. ישב. מושעות f. p. Deliverances, R. ישע. מוש Recedere, to remove from place to place, R. משה Dimoveri, amoveri; Palpare, to sooth; contrectare, to touch, from משש To feel. מותר m. Emolument, R. יתר. מות Mori, to die; m. mors, death; also מותה f. the same. מת m. Mortuus, dead. ממותים m. p. Mortes, different kinds of death. תמותה f. Occisio, a slaying. מזג To mix, or mingle; m. mixtio, a mixture; liquor, from its being mixed with spices, &c. מזה To consume, to burn, exhaustus, consumptus, m. exhausted. מזה From this, R. זה. מזוים m. p. Corners, R. זוה. מזוזה f. The post of a door, R זוז. מזון m. Food. מזנים m. Armed, R. זין. מזור m. A wound, R. זור. מזלג m. A flesh hook, R. זלג. מזלות f. p. The planets, R. נזל. מזמה f. A wicked thought, R. זמם. מזמור m. A psalm, R. זמר also מזמרות f. p. Pruning hooks. מזער A little, R. זער. מזרה m. A fan, R. זרה. מזרח m. The east, R. זרח. מזרע m. Seed time, R. זרע. מזרק m. A cup, &c. R. זרק. מזר To be corrupt, or rotten; also m. ממזר Spurius,

מגלה f. A volume, R. גלל. מגמה f. Absorption, &c. R. גמא. מגן m. A shield. מגנה f. A covering, R. גן. מגן To pour forth with profusion; tradere, to deliver up. מגנה f. Tradition, that which is handed to us from our ancestors. מגפה f. A stroke, R. נגף. מגערת f. Rebuke, &c. מגרעות f. Contractions, &c. R. גער. מגר Dejicere, to throw down; detrudere, to fall, destroy. מגרפה f. A turf, R. גרף. מגרה f. A saw, R. גרר. מגרות f. p. Lurking places, R. גהר. מגרש m. Expulsion, &c. R. גרש. מדבחא f. An altar, R. דבח. מדבר m. A desert, R. דבר. מדבה f. Golden, &c. R. דבה. מדד Metiri, dimetiri, to measure. מד m. Mensura, a measure; vestis, a garment, commensurate with the body. מדה f. Mensura, dimensio, a share; tributum, a share or measure of the produce of the land for tribute. Chald. also מנדה f. Tributum. מדוחים m. p. Repulses, R. נדח. מדון m. Mensura. ממדים m. p. Mensuræ, measures. מדוה m. Languor, R. דוה. מדוכה f. A mortar, R. דוך. מדון m. Contention. מדינה f. A province, R. דון. מדור m. Chald. A habitation, R. דור. מדחה m. Impulse, R. דחה. מדחפות f. p. Precipices, R. דחף. מדמנה f. A dunghill, R. דמן. מדקרה f. A stab, R. דקר. מדרגה f. A step, &c. R. דרג. מדרך m. A trampling, &c. R. דרך. מדרש m. A commentary, &c. R. דרש. מדשה f. Trituration, R. דוש. מה Quis, quæ, quod, who, which, what; a word of extensive use, when any of the single letters, as particles, are prefixed, as למה For why, or wherefore? במה How long? עלמה On what account? &c. מהה Morari, to delay, tarry by asking questions. מה What; c. מהל Miscere, to mingle. מהול Mixtum, mingled. מהומה f. Noise, &c. R. הום. מהלך m. A way, R. הלך. מהלל m. Praise, R. הלל. מהלמות f. p. Contusions, R. הלם. מהמרות f. p. Ditches, R. המר. מהפכה f. Subversion. מהפכת f. Strokes for punishment, R. הפך. מקצעות f. p. Angles, R. קצע. מהר To haste, hasten; dotare, dotem constituere, to endow, or to give a dowry, from its going before, and hastening the marriage; festinare, accelerare; m. festinus, in haste; festinanter, hastily; dos, a dowry. מהיר m. Festinus, also rash, foolish, because precipitate or hasty. מהתלות f. p. Sports, &c. R. התל. מו is a syllable expletive postfixed, and when it has any meaning it is a pronoun, as למו For them; it appears to be the remains of an old pronoun, for the most part obsolete, or not used, R. המה. מוג Dissolvere, diffluere, liquefieri, dissolve, melt, liquify. מוח m. R. מחה To wipe clean or smooth; medulla, marrow, brain, from its filling and wiping out, as it were, the different interstices of the body; fatlings. מוט

tect: it is prefixed to the infinitive, as מפקד From visiting; it also marks a simple degree of comparison, as טובה חכמה מפנינים Good *is* wisdom before pearls, that is, better than pearls. It is also postfixed, from הם Their, to a noun, as דברם Their word; to a verb, them, as פקדם He has visited them; with ו forms some nouns, as פריום Redemption; also some adverbs, יומם Daily, or day by day, Psalm i. 2.

מאבוסים m. p. Granaries, R. אבוס. מאד Valde, very strong; vehementer, keenly; vehementia, force, or might; vehementissime, very keenly; to be strong, copious, always. מאום m. A fault, R. מום. מאוים m. p. Desire, R. אוה. מאור m. Light. מאורה f. A den, &c. R. אור. מאה To extend, dilate; Chald. centum, a hundred. מאז Thence, R. אז. מאזנים m. p. Scales, R. אזן. מאתים m. p. Two hundred, from the number being extensive. מאמצים m. p. Fortifications, R. אמץ. מאמר m. A speech, R. אמר. מאם m. מאום m. מאומה f. Something, from the Arabic, אום To evaporate as smoke. מאין From nothing, R. אין. מאכל m. Food, &c. R. אכל. מאן Chald. Vas, a vessel, from the Hebrew, מנה To distribute, because vessels are employed in distributing what they contain. מאן Renuere, to refuse, despise; m. renuens, despising. מאפה f. Boiled or baked, R. אפה. מאפל m. Darkness, R. אפל. מאס from Arabic, To be dilated, as a wound; spernere, to despise; aversari, to reject as vile, as a wound, to melt, Psalm lviii. 3. perhaps for מס. מאר To grow sore again; pungere cum dolore, to rankle, to fret, to prick, is stubborn, or is not easily healed. מארב m. Snares, R. ארב. ממארת Dolorifica, causing much pain; pungens, pricking. מבוא f. Entrance, R. בוא. מבוכה f. Perplexity, R. בוכ. מבוסה f. A trampling, R. בוס. מבוקה f. Vacuity, R. בוק. מבחר m. Select, R. בחר. מבטא m. Pronounced, R. בטא. מבט m. Expectation, R. נבט. מבטח m. Faith, R. בטח. מבכירה f. The firstborn female, R. בכר. מבול m. A deluge, R. נבל. מבלעדי Except, &c. R. בלע. מבנה f. A building, R. בנה. מבצר m. A fortification, R. בצר. מברחים m. p. Fugitives, R. ברח. מבשים m. p. The pudenda, R. בוש. מבשל m. p. Things baked, R. בשל. מג To dissolve, Psalm lxv. 11. R. מוג. מגבלות f. p. Bounds, R. גבל. מגבעות f. p. turbans, R. גבע. מגד To excel, exceed in glory, praise, or honour; m. pretiosum, res pretiosa, any precious thing. מגדל m. A tower, R. גדל. מגדנות f. p. Fructus pretiosi, valuable produce. מגור m. Fear, &c. R. גור. מגזרה f. A saw, &c. R. גזר. מגל מגלה m. R. גל Rotundity of motion, or form; falx, a sickle, from its round form; facula, a little torch, perhaps from its shape.

brace. לץ R. לוץ To scorn. לקח Capere, to take; receive, accipere; auferre, to remove; sumere, assumere; m. disciplina, doctrina, or persuasive speech. מלקח m. Captura, any thing taken by violence; faux, the jaws, which take hold on food. מלקחים m. d. Forceps, tongs, so called from taking hold. מקח m. Acceptio, a taking or receiving. מקחות f. p. Merces venales, things to be received for use, wares, merchandise. לקט Colligere, to glean, or pick up; m. Collectio, a gathering or picking up; spicilegium. ילקוט m. Pera, a scrip, or satchel, into which things are gathered. לקק Lambit, linxit, to lap, to lick. ילק m. Locustæ species, a kind of locust, from its licking, as it were, and destroying vegetables. לקש Colligere seros fructus, to gather the late grapes, vindemiare; m. fænum scrotinum, after or late grass. מלקוש m. Pluvia serotina, latter rain, so named from the time of falling being late. לש To knead, R. לוש. לשד m. Humor, wet, moist, liquid, radical moisture; from the Arabic, לסד To suck. לשך לשכה f. Cubiculum, a chamber; cella, a room. לשם m. from Ethiopic, לתם To bruise; ת being changed to ש. Cyanus, vel topazius lapis, a kind of precious stone, a ligure, from its hardness. לשן To turn about; calumniari, to calumniate, lingua detrahere. לשון c. more frequently f. Lingua, a tongue, from its great power of motion; sermo, a speech; slander, because it is spoken with the tongue; a wedge of gold, from its being of the form of the tongue. לתח Arabic, To make to adhere; hence מלתחה f. Vestiarum, a wardrobe, or the place of clothes which adhere to our body. לתך m. Semihomer, half an homer, from Syriac, לתך To agree, because there ought to be a harmony among all the measures. לתע Commoli, to break, grind, pull out, grinding the teeth. מלתעות f. p. Molares dentes, the grinders.

מ

Is the thirteenth letter, is a servile; it is prefixed from מנה To distribute, and then signifies, from, by, of, at, near or near to, against, for, on account of, between, before, after, besides, towards. It forms the participles of hiphal, huphal and hithpael; it forms many nouns signifying the instrument, means, or place of action, perhaps from המה Multitude, (see Simon's Lexicon.) as מגן A shield, from גנ To pro-

Smoothness. לח לחה m. Virens, green; recens, fresh; viror, greenness; humiditas, moisture, grass, from its smoothness. לחי f. Maxilla, the jaw bone, the cheek, from the smoothness of the bone. לחך Lingere, delingere, to lick up. לחם To insert; vesci, to feed, or place food for the body; pugnare, to fight, or place a battle; m. panis, bread; cibus, food, because taken into the body for nourishment; Chald. convivium, a banquet; m. oppugnator, an enemy. לחום m. Cibus, caro, flesh. מלחמה מלחמת f. Bellum, war. לחנה לחן f. Chald. Concubina, a concubine, from Arabic. לכן To be abominable. לחץ Premere, opprimere, to oppress; m. oppressio, oppression, or bearing down. לחש Mussitare, a low hissing, whistling, or whispering sound; incantare, to whisper; mussitatio, a whispering; oratio submissa, a low talking; incantatio, an enchantment, from its being delivered in a low tone. לחשים Amuleta, ear-rings, so made that by the motion of the head they might give a low sound, or hissing noise. לט To involve, R. לוט. לטא To adhere, or stick close to. לטאה f. Stellio, lacerta, a lizard, from its adhering closely to the ground. לטש Acuit, to sharpen; polivit, to polish; erudivit, to instruct. ליל m. R. לל To wind, or turn; nox, the night, from its deviating or being different from the day. Chald. ליליא Idem, the same. לילית f. Strix, a screech owl, or bird for the night, hence to make to howl, or to waste. Psalm cxxxvii. 3. ליש m. R. לש To knead, or trample upon; leo vetus, an old lion, from his trampling upon his prey. לך R. הלך To walk. לכד Capere, to take, occupare; m. captura, a catching, as of prey. מלכדת f. Decipula, a trap, a gin. למד To accustom discere, to learn; docere, to teach; that is, accustoming ourselves or others to acquire knowledge; also למו For them, see מו. למוד Doctus, taught; eruditus, skilled; assuetus, accustomed. תלמיד m. Discipulus, a scholar. מלמד m. Stimulus, a goad or stimulus, by which cattle are accustomed to labour. לן To stay, R. לון. לעב To laugh, mock, subsannare. לעג Irridere, idem, the same; subsannatio, a mocking; subsannator, a mocker. לועז לעז m. Barbarus, foreign; barbari sermonis, of a foreign tongue; f. ל Of, and עז Violence, alluding to the violence of the Egyptians to the children of Israel. לעט To swallow down eagerly, to taste; gustare, to eat. לען To reject, detest. לענה f. Absinthium, wormwood, so called because animals reject it; bitter. לף m. A scab, R. ילף. לפיד לפד m. Lampas, tæda, a torch, a firebrand; perhaps the ideal meaning is to shine. לפת To turn aside, huc et illuc vertere se, apprehendere, to lay hold; complecti, to em-

ma, a flame; lumina flammans, a sword blade, from its shining. להם Blandiri, to be soft, mild, gentle; contundi, to be bruised; to insinuate, to enchant. להן Chald. Quamobrem, wherefore; nisi, unless; præterquam, besides. להק Increasing, growing; also להקה f. Cœtus, a concourse of people, to assemble, or gather together. לוה To join, add, associate, to borrow, or join one's self to a person by borrowing; to lend, or allow a person to borrow from us: as a particle, לוא לו Utinam, O that; quæso, I pray; fortassis, perhaps, all expressing the adhesion, attention, or cleaving of the mind to any object. לוא Not without, from לא Not. לוג from Arabic, לגג Deep; m. sextarius, a measure of liquids, from its depth. לויה f. Adjunctio, a joining. ליוה f. Adjectiones. לויתן Leviathan, balæna, a great fish, from לוי Coupled, and תן A large serpent. לוי Levi, Levita, Levi, a Levite, hence the mother of Levi, when he was born, said that now she would be joined to her husband. לוז Decedere, recedere, to turn aside, to depart; m. corylus, the hazle, or nut tree, from its flexibility, or readily turning any way. לזות f. Pravitas, perversion, or turning from the path of duty. נלוז m. Perversus, froward. לוח Smoothness; m. tabula, a table, from its smoothness. לוט Operire, obvolvere, to cover, to hide, abscondere; m. Stacte, the purest kind of myrrh; mastiche, a kind of gum. לט m. Absconsio, hiding. להטים לטים m. Incantationes, conjuring secrets, or tricks. לל To wind, or deviate, hence also לולים Cochleæ, shells, from their winding form. ללאות f. p. Laqueoli, loops, or ouches, from their winding form. לול m. A winding stair. לולי לולא particles, unless, from לא or לו Not, and לו If. לון To lodge, pernoctare; murmurare, to murmur, or dwell in a discontented manner upon a subject. לן Pernoctans, staying. מלון m. Diversorium, a place to lodge or stay in. מלונה f. Tugurium, a lodge, hovel, a shade. תלונה f. Murmuratio, a grumbling. לוע Absorberi, to lick up; to swallow, deglutiri; m. gula, the throat, the jaws; fauces, the gullet, because that with it we swallow. לוץ Ludificare, to mock; deridere, to deride, to interpret or explain in a scoffing manner. לוצץ לץ m. Derisor, a scoffer. לצון m. Derisio, scorn. מליץ m. Derisor, interpretes, one who explains; orator, or declaims in a scoffing manner. מליצה f. Interpretatio, explanation in a scoffing manner. לוש Depsere, to knead, or mix flour with water. לות Chald. a particle, Ad, to; apud, at. לז To decline, turn aside, hence הלז הלזה הלזו c. Ille, illa, iste, ista, he, she, that; spoken of as an object to which one turns himself as present. לחה

literally, for to visit. This letter, as a prefix, has the following meanings, to, or for; it is prefixed to the dative case of all the pronouns; as a prefix to nouns, it signifies, according to, nigh to, after, before, under, about, concerning, towards, for, by, on account of, within, from, at, near, in, between, with. לאה To be weary; hence the particle, לא לוא. Chald. לה Non, not, from defect or negation of something positive. הלא הלה Annon, is it not. לאב To be dry. תלאובות f. p. Siccitates, droughts. לאה Ægre ferre, to bear any thing ill, or to be weary, defatigari. תלאה f. Defatigatio, weariness; labor, toil. לאט Obvolvere, involvere, to hide, involve; also quietly, R. אט. לאך Arabic, To send; also מלאך m. Legatus, nuncius, angelus, a messenger, from his being sent. מלאכות f. Legatio, an embassy. מלאכה f. Opus, a work, or message; functio, artificium, ars, an art, employment, work, business, affair. לאל In the power of. Genesis xxxi. 29. לאם To meet together; to coalesce, agree, or the like; m. a nation, a people, from their associating together. לבא לביא Arabic, To milk; c. leo immanis, a great lion; a lioness, properly, when giving suck. לבב לב לבה f. Chald. m. R. לב To vibrate, move to and fro, up and down; cor, the heart, from its motion; animus, the mind; medium, the middle or inner part of any thing. לבבות f. p. Mattyæ, pan-cakes, from their being tossed or fried in a pan; placentæ, cakes. נלבב Cordatum fieri, to be endued with heart, or courage. לבד Besides, except, R. בד. לבט Corruere, to stumble, to fall; conturbari, to be troubled; vapulare, to be beaten. לבטח Confidently, R. בטח. לבן Albescere, to whiten, make white, dealbare; m. albus, white; album, albor, whiteness; lateres formare, to make bricks, from their whiteness when burned. לבנה f. Later, a brick, pavement, a floor laid with bricks; luna, the moon, from her whiteness; m. populus alba, the white poplar; f. thus, frankincense, which is of a whitish colour. לבנים p. לבנון m. Libanus mons, mount Lebanon, from the snow with which it was perpetually covered; fornax lateraria, a furnace for burning bricks or tiles. לבש Induere vestes, to clothe; vestire se. מלבוש לבוש m. Vestis, clothing, a vesture. תלבשת f. Vestitus, clothing. להב To flame; m. לג A measure, R. לוג. לד To beget, &c. R. ילד. להבה להבת שלהבת f. Flamma, a flame; mucro flammans, a shining dagger, a raging flame. שלהבתיה Flamma Dei, a very great flame. להג m. Lectio, studium, meditation, study. להה Furere, insanire, to be mad, or to sport like a madman. להט Flammare, ardere, to burn up, set on fire; m. flam-

curis, bipennis, an axe, from its power of causing to fall. כשלון m. Lapsus, a falling. מכשול m. Offendiculum, offensio, a stumbling-block. מכשלה f. Ruina, destruction, or the consequence of falling. כשף Prestigiari, to discover, or enchant; prestigiis uti, to use divination, to discover unknown things; reveal, or attempt to reveal the secrets of futurity. מכשף Prestigiator, a magician. מכשפה f. the same. כשפים Prestigiæ, soothsayers. כשר Rectum esse, fit, right; m. rectus, rectum, straight. כשרון m. Rectitudo, rectitude; equitas, equity. כישור Verticulum, a spindle or turning pin, which regulates the position of the thread from the distaff. כושרות f. p. Compedes, fetters, also righteousness. כת To bruise, R. נכה. כתב Scribere, to mark; describere, exscribere, rescribere, prescribere, to mark, or engrave, or draw the representation of any thing; to write, to decree, or rather to delineate the outlines of the decree, also מכתב m. כתבה כתבא f. Scriptum, any thing written; scriptura, the writing. כתבת f. Inscriptio, a writing placed upon any thing. כתל To confine, restrain; Chald. m. paries, a wall, from its confining whatever it encloses. כתליא p. כתם To mark with an engraving tool, impression, stamp, or the like; m. aurum insigne, pure gold stamped, as an evidence of its purity. מכתם Aureum, of or belonging to gold. נכתם Inaurai, auro obduci, to be covered with gold. כתן To adhere, stick closely, also כתנת f. Tunica, a vest, or coat, from its adhering to the body. כתנות p. כתף To bind together, to bind hard; f. humerus, the shoulder; latus, the side; scapula, the scapula, also the arm, back, &c. from the connexion of these parts with the body, and with one another; litus, a shore, a side, or border. כתר Cingere, to surround, enclose, compass about, to invest; to attend, exspectare; f. corona, a crown, from its encompassing the head. כתרת f. Coronomentum a chapiter, or circular crown. כתש Tundere, contundere, to bray, pound, beat to pieces, to bruise. מכתש m. Mortarium, a mortar for bruising; cavum, a hollow place fit for bruising; cavitas. כתת Idem, the same. כתית m. Tusum, bruised. מכתת f. Contusio, a bruise.

ל

The twelfth letter, is of the class of serviles, prefixed from אל To, unto, in. With an infinitive, to, for to, as לפקד To visit, or rather

and sport, also a ram; a captain, from his going his rounds in the exercise of his duty; a letter, from its power of conveyance round from place to place; also m. a measure, R. כור. כרבל Amicire, to clothe; tegere, to cover, from Arabic כרב To bind more straitly, and כבל of the same meaning Hebrew. כרבלה f. Chald. Operimentum, a covering; cucullus, a hood. כרה To cut, cut up, penetrate, fodere; pierce, by cutting; convivium, apparare, emere, to buy, or pierce the ear as a token of servitude. כרה f. Convivium, a banquet, from its being prepared; f. p. fossuræ, parts that are dug. מכרה m. Fodina, a quarry, a mine, from its being dug. Chald. כרז Proclamare, to cry aloud. כרוזא Præco, a herald, from the nature of his office. כרך תכריך To involve, to cover; m. involucrum, a cover; stola, any loose garment, from its power of covering; pallium, a cloak. כרכב m. R. כרך Chald. To encompass, and כבב Ethiopic, the same. כרכם m. Crocus, saffron, from כרה To cut, and כמה To be hot, from its cordial and warming nature. כרם To prune; m. vinea, a vineyard. כרמים Vinitores, vinedressers. כרמל m. Carmel, a proper name, from כרם To cut off, and מל To fill; arvum, a field, from being full of grain; spica virens, stalk or ear full of corn. כרמיל m. Coccineum, crimson, from the colour being found near mount Carmel. כרמלי Carmelita, a fruitful field, or country. כרס m. Chald. כרסא Thronus, a throne. from כסא the ר being inserted. כרסם Suffodere, to ravage, to waste, from כרם Chald. To cut off, and כסם Syriac, He hath shorn. כרע Incurvavit se, to bend, bow down, procubuit in genua. כרעים f. d. Crura, the legs, from their bending. כרפס כרף m. Carbasinum, lawn, or fine linen, perhaps it is from the Arabic word כרפס signifying Cotton; viride, green. כרר Saltare, to dance, subsilire, from כר A circuit, from the circles they form in dancing. כרכרות f. p. Veredarii, messengers or soldiers who go their rounds. כר m. Pascuum, feeding ground; agnus, a lamb, from its running round. כרש To contract; m. ingluvies, the throat, from its power of contracting. כרת Scindere, abscindere, to cut off, to chew; pangere fœdus, to ratify a covenant, from the cutting in pieces the purification sacrifice used at these times. כריתות f. Repudium, a divorce, from being cut off. כשב ש being transposed, from כבש To be subdued; m. also כשבה f. Agnus, a sheep, from its subjection. כשר כשרי כשריא Chaldeus, Chaldean; divinus, divine, or a soothsayer. כשה Obduci, to cover; operire, to be covered with fat. כשל Impingere, to stumble; offendere, corruere, to fall, labi. כשיל m. Se-

folly, the same in a bad sense. כסילות Stoliditas, stupidity. כסלו November, from the stiffness or coldness of the month. כסם To have long hair; in an opposite sense, to shave round, tondere, or to be deprived of the long hair. כסמת f. Spelta, a kind of wheat, from its long hair. כסמים p. כסס Numerare, to reckon; m. מכסת f. Numerus, a number; summa, the whole. כסף To be pale, wan; to long after, appetere; m. argentum, silver, money of silver, from its colour being paler than gold. כסתות כסת f. p. Pulvilli, small pillows, or cushions. כען Chald. Jam, already; nunc, now, perhaps from כ As, and ען from ענה To answer. כעס Indignari, to be angry, enrage, provoke, grieve, the consequence of being provoked; m. also כעש Indignatio, indignation. כפה To curve, bend, inflect; extinguere, to extinguish as anger, or to bend it back; subigere, to subdue. כפל Duplicare, to double; m. duplum, the double. מכפלת f. Duplicitas, the being double. כפן To be hungry, to shrink in consequence of hunger; colligere, to gather, as from necessity, aggregare; m. fames, hunger. כפס To connect, fasten together, also כפים m. Tignum, a beam, or rafter, from its power of fastening the parts of the building. כפף Incurvare, to bend, bow down. כף f. Curvatura, a bending; cavum, hollow, or bended; vola manus, the hollow of the hand; planta pedis, the bend, hollow, or sole of the foot of man, or beast; manus, the hand, from its curve; acerra, a chest. כפה f. Ramus, a branch, from its bending. כפר To cover, to expiate or annul a covenant, from its being covered, or obliterated, expiare; picare, to pitch, or cover with bitumen; m. pix, pitch; expiatio, expiation; vicus, a village, or place of shelter; cyprus, the cypress, from its covering clusters; pagus, a village, or canton. כפיר Leo juvenis, a young lion when he begins to hunt, and forsake, for the first time, his coverts. כפור Pruina, hoar-frost, which covers the ground; crater, a cup, or covered vessel; m. p. expiationes, expiations. כפרת Operculum, a cover. כפש Deprimere, to plunge, or cover; operire, to feed, or cover one with food. כפת Chald. Vincire, to bind. כפתר m. Pomum, an apple knob; sphærula, a little globe, or ball, from כפה To bend, and תר To turn, from their form or shape. כרב from רב Great in power, and כ Like as. כרוב Cherubh, cherubinus, a cherub, (see Parkhurst on this root, to whom we have been much indebted in endeavouring to trace the connexion between the primary and secondary meaning of the words.) כר To know, R. נכר. כר m. A circuit, or pasture; a lamb, from its running round and round in wantonness

pressing. כמו As, R. מו. כמן To hide, lay up; m. cyminum, cummin, from its being laid up. מכמנים m. p. Recondita, thesauri, treasure, from being hoarded or laid up. כמס Recondere, to deposite, to lay up. כמר To convolve, contract, contrahi, to yearn as the bowels do in compassion, as it were, rolled together; æstuare, to heat, or be shrivelled or contracted by heat, to blacken, or be scorched; calefieri, or contracted. כמרים m. p. Sacrificuli atrati, certain officers in the idolatrous worship, from their being scorched by their fires in performing the rites of their religion, idolatrici. כמרירים m. p. Æstus, thick convolved darkness, even to blackness, nigridines. מכמר מכמור m. מכמרה f. Rete, a net; rete jaculum, a net drawn together. כן R. כון To make ready, to fit, adapt; hence כנה f. A plant, a vineyard, from its being adapted to the soil. כנה Cognominare, to surname; titulo appellare, to compliment by way of flattery. כנוה f. Chald. Societas, a company surnamed from some person. כנמא Chald. Hujusmodi, of this kind, of כן Thus, and מא What. כנים כנן m. p. Pediculi, some winged insects, gnats, or musquitoes, from their fixing on the body, and being troublesome, R. כן To be ready; also כנם c. Lice. כנות f. Companies, from their being named. כנס Colligere, to gather; comportare, to carry. מכנסים m. d. Femoralia, breeches, or rather a bandage that wrapped the body close. כנש Idem, the same. כנע To lay down, depressit; place on the ground, prostravit; to humble, abjectum reddit. כנען m. Mercator, a merchant, from the wares or merchandise being placed on the ground to the view of the purchaser; negotiator, a trader between the different parties. כנעה f. Merx, any kind of merchandise. כנף Extremity, c. more frequently f. manus, the hand; ala, a wing, or the extremity of the body, a sail, or as it were, a wing; ora, a coast, or the extremity, a skirt, or the extremity of a garment. כנור כנר m. Cithara, a lute, a harp. כסא To sit, settle; m. also כס כסה Thronus, a throne; solium, a chair; also m. tempus statum, at the appointed or settled time; novilunium, the new moon. כסה Tegere, to cover; operire, to conceal; occultare, to hide. כסוי מכסה m. כסות f. Tegumentum, a covering; operculum, a cover. כסח Succidere, to pluck, cut up. כסוחה f. Succisum, cut. כסל Stiffness, rigidity, c. loins, from their stiffness, in a mental sense; stultescere, to be stupid; stultum fieri, to be foolish. כסיל m. Stultus, foolish; Orion, a star, from the coldness of the season when it was supposed to exert its influence. כסלה f. Stultitia, foolishness; spes, hope, or steadiness of mind, in a good sense;

m. An army, a camp. כל To hold, contain, comprehend. כילי כיל כלי Avarus, greedy, covetous, stingy, or one who would wish to hold all. כימה כים f. Pleiades, the seven stars, R. כמה To be warm, or rather the warm part of the year. כים m. R. כסה To cover; marsupium, a purse or bag. כיף Chald. כיפא m. R. כפה To curve, bend, or inflect; petra, a rock, grave stone, or rather a cave in the earth, &c. כיור כיר m. R. כר A circuit, a laver; labrum, a caldron, from its round shape; foculus, a fire-pan for melting metals, from its form; suggestus, a scaffold. כירים m. dual, Testus, an oven. כיורה f. p. R. כחה Restriction, reins. ככה כך Sic, thus; ita, so. ככב To glitter, or shine; also m. כוכב Stella, a star. ככר A flat roundish form; f. massa, a heap; frustum, a fragment; tracta, planicies, a plain, or tract of country surrounded with hills; a cake, from its round shape, a morsel, or part of a cake, talentum, a talent, from its round form. כלא Claudere, to shut up; m. also כלוא Carcer, a prison. מכלה f. Caula, a sheepcote, from its restraining or shutting up the cattle. כלאים m. d. Heterogenea, different kinds of earth. כלב To clap close together; m. canis, a dog, from the fast hold of his teeth, and tenaciousness in biting. כלוב Corbis, a twig basket, from its holding its contents; cavea, a cave, from its containing its possessors. כלה Totality, completion, to finish, also to pluck out, Psalm lxxiv. 11. absolvi, finiri, to consume, consumi; deficere, to fail; confidere, to trust; exspectare, to wait; m. deficient; f. תכליה f. Perfectio, complete; finis, the end. כליון Consumptio, a wasting; consummatio, completion. כלי Vas, a vessel finished for the use of man; instrumentum, an instrument. כליוה f. Renes, the kidneys, so called from their preparing the urine for excretion. כלח Arabic, To be of a crabbed, wrinkled countenance; m. senium, senectus, old age. כלל Perfecit, to perfect, absolvit; m. כליל Perfectum, finished; absolutum, released; totum, altogether; holocaustum, a sacrifice which is entirely burnt on the altar. כלה f. Sponsa, a bride, or one whose betrothing is completed; nurus, a son's wife. כלולה f. p. Sponsalia, the espousals. כל Omnis, all, omne, totum, universum, not deficient. מכלל מכלול m. Perfectio, being completed. כלם To confound; erubescere, to shame. כלמה כלמוה f. Ignominia, pudor, shame. כלף To impel, urge. כילפוה f. p. Mallei, hammers, from their power of breaking, &c. כמה To be warm or hot with desire; desiderare, to desire. כמז To gather or compress into a roundish form. כומז Cingula, pendula, vel bullata muliebra, a girdle, bracelet, necklace, from their com-

rugari; hence כה a particle of restriction; sic, thus, ita; hic, here; huc, hither. כהל Chald. Posse, is able; potens, powerful. כהה To strike, R. נכה. כהן Sacerdotem agere, to minister; m. sacerdos, a priest; prefectus, a prince, from their office as ministering for the benefit of others in the exercise of their duty. Chald. כהנא כהנה f. Sacerdotium, the priest-office. כוה Uri, aduri, to burn; hence Chald. כוא Fenestra, a window, from its admission of the heat and light. כי m. כויה מכוה f. Ustio, adustio, a burning. כוח m. R. כח To be strong, vigorous, firm; m. vis, vires, power; virtus, bravery, arising from power or strength; robur, strength; lacerta, a species of lizard, remarkable for their power in destroying serpents. כל To hold, contain, comprehend, to sustain; hence כול Complecti, to embrace; sustentavit, to support; sustinuit, continuit, to hold; moderatus fuit, to contain; disposuit, to place. כן or כון To make ready; disposuit, prepare; aptavit, fit; establish, stabilire; firmari, to strengthen; as a particle, rectum, right, recte; sic, thus, ita; basis, a base. כנה f. Surculus, planta, a shoot, a scion, a set. כיון Basis, idolum, an idol, R. כוה To burn, from the supposed glory of the image. כונים m. p. Liba, cakes of honey prepared for the moon, under the title of the queen of heaven. מכון m. מכונה f. Basis, a base; sedes, a seat, or place prepared, locus. תכונה f. Apparatus, a disposition of parts; sedes parata, a place of residence. כוס f. Calix, R. כסה To cover; a cup, from its covering what it contains; bubo, an owl, from its constantly hiding itself in the day time. כור m. Catinus, a furnace round and hollow; catinum, a vessel for refining metals; fornax, a furnace, or oven, R. כור Syriac, To burn. כר Corus, a large measure, from its shape. כוש Cush, the name of a man, f. Ethiopia. כזב Mentiri, to lie, or to fail; in a moral sense, to deceive; m. mendacium, a lie. אכזב Fallax, deceiving, mendacium. כזר To break with force or violence; also אכזר m. Crudelis, cruel, breaking through all restraint or opposition. אכזריות f. Crudelitas, cruelty. כח m. Vigour, R. כוח. כחד Abscondere, to hide; exscindere, to cut off. כחדה Once, R. אחד. כחל Fucare, to paint. כחש To fail; mentiri, to deceive, to lie; emaciari, to be made lean; m. mendacium, a lie; macies, leanness. כי Quia, because; nam, for; quod, that; quamvis, although, R. כהה To restrict. כיד m. Pernicies, R. כד To propel, to shoot forth, or dart; destruction. כידון m. Lancea, hasta, a spear, from its power of destroying, or of being propelled; scutum, a shield, from its power of keeping the body from destruction. כדיד m. A spark, or a flash of fire darting forth. כידוד

כאב

To mar, or spoil; dolere, to grieve, the consequence of being spoiled; dolore affici, to be affected with grief; also מכאוב m. Dolor, pain, sorrow, sorrowful. כאה To bruise, attrivit; m. attritus, worn, afflicted, the consequence of being bruised. נכאה f. Attritus, æger, sick, from ill usage. נכאים m. p. Attrita. כאין As if nothing, R. אין. כאר To pierce, to penetrate, R. ארי A lion, from its power. כבד Grave esse, pondere, to be heavy, weighty; m. gravis, heavy; numerosus, many; dives, rich; jecur, the liver, from the weight of that viscus, or part of the body; gravitas, weight; multitudo, a great number; copia, plenty. כבדת Gravitas, gravity. כבוד m. Honor, respect; gloria, renown. כבדה f. Honorata, respected; gravamen, a grievance. נכבד Honoratus, honorabilis, honoured, worthy of honour. כבה Extingui, to extinguish. כבל To bind; m. compes, fetters, from their binding. כבס Lavit, abluit, to wash. מכבס כובס m. Fullo, a fuller, or washer. כבע To stop, keep off. כובע m. Galea, a helmet, from its power of defending the head. כבר Multiplicare, to multiply; a particle, jam, now, or already; time past, or future. כאביר כביר m. Validus, strong, from number; pulvinar, a bolster of a bed, or a kind of network. מכבר כברה m. cribrum, a sieve, or gauze, from the many holes in it; m. stragula, carpets, hangings, from the many devices or figures upon them; f. milliare, a mile, or a thousand paces; jugerum, an acre, or rather a good way, or distance. כבש Subigere, subjugare, domare, to tame; m. clivulus, a side of a hill, a foot path upon which we tread; m. ovis, a sheep; agnus, a lamb, from their subdued disposition. כבשן Fornax lateraria, a furnace, or rather a lime-kiln, wherein stones are subdued by the force of fire, to a yielding friable substance. כד To propel, shoot, or dart forth; f. a cask, a pitcher whence the liquor is propelled, or emptied into another vessel. כדב Chald. Mentiri, to lie, to fail. Chald. כדבה f. Mendax, a liar, or one who fails in telling truth. כדד Arabic, To dart forth. כידוד m. Scintilla, a spark, from its darting forth; pyropus, a precious stone, from its sparkling, or flashing. כדר Arabic, To be turbid. כידור כדור m. Pila, a ball; pilata acies, a line of battle armed with missive weapons, military tumult, an attack, onset, charge. כהה f. Restriction, constriction, contractum, contractio; caligare, to darken or contract the eyes; contrahi, stringi,

שיבה f. Sessio, a sitting; residentia, a staying. מושב m. Habitatio, a dwelling. תושב Inquilinus, incola, a sojourner. אש יש ישה Est, is; sunt, are. תושיה f. Essentia, essence; virtus, bravery, or worthy of existence; lex, a law, sapientia, wisdom. ישח To abase, bow down; m. depressio, a bearing down. ישט Porrexit, extendit, to stretch, to extend. ישם Desolatus fuit, to be desolate. ישמון m. Solitudo, a waste, desert, wilderness. ישן Dormivit, to sleep, obdormivit; inveterascere, to grow old, or approaching death; m. dormiens, sleeping; vetus, old. ישנה f. שנה Somnus, sleep. ישע Salvavit, to save, servavit; m. also ישיעה תשועה f. Salus, safety; auxilium, help. מושעות f. p. Salutes, health. ישפה ישף m. Jaspis, onyx, jasper; from Chald. שפה To wear down, from its power of wearing down other stones on account of its hardness. ישר Rectum esse vel videri, to be or to seem straight; dirigere, to direct; complanare, to make plain; m. rectus, straight; equus, equal, or right; rectitudo, rectitude; equitas, equity. מישור Idem, the same; planicies, a plain, a place straight. מישרים m. p. Rectitudines, recta, things straight. ישש ישיש m. Decrepitus, old, or one who has existed long; from יש Existence. ית Chald. article of the accusative case. יתיב יתב Chald. Sedit, to sit; mansit, habitavit, to dwell. יתד To thrust; f. Paxilus, a stake; clavus, a nail, from being thrust, or driven. יתום יתם m. Pupillus, an orphan; Arabic, single, solitary, a child deprived of parents. יתר To exceed; to leave, reliquum fecit; abundavit, to abound; excellentem fecit, to excel; m. residuum, the remainder; excellentia, excellence; restis, a cord; nervus, a string, from its power of extension. יותר Excellentia, excellence; emolumentum, profit, or that which remains to us; magis, plus, more. יתרה f. Residuum, the remainder. מותר יתרון Emolumentum, præstantia, excellent things. יותרת f. Reticulum hepatis, the caul of the liver, or the redundancy of it. מיתרים Funes, ropes; nervi, strings.

כ

Is the eleventh letter of the alphabet; this is one of the serviles; when prefixed it signifies, as, or like as, as it were; it is then a contraction of כה Thus; as here; when used as an affix to a noun it means, thine; to a verb, thee, as דברך Thy word. פקדך He has visited thee.

its being hollow. יקד Ardere, to burn, urere; m. ardor, burning. מוקד יקוד m. focus, a fire. מוקדה f. Adustio, a burning. יקדתא f. Chald. Ardens, burning. יקהה יקה f. Associatio, an association; obedientia, obedience; Arabic, the cognate root וקה signifies To obey readily. יקום m. Subsistence, R. קום. יקע To strain; luxari, to disjoint, hang; suspendit, pluck from. יקף To cut round; circumdedit, compass about, circumegit. יקץ Evigilare, to awaken; expergefieri. יקר To be bright; pretiosum esse, fieri, videri, vel habere, to be, to be made, to seem or to be accounted precious; pretiosus, rarus, rare; m. res pretiosa, a thing valuable; honor, respect, from its worth. יקיר Chald. יקירא Pretiosus, gloriosus, famous for its value; blessed, or shining. יקש Laqueum tendere, to stretch a net. יוקש יקוש m. Auceps, a fowler, a birdcatcher. יוקשים m. p. Irretiti, those who are ensnared. מוקש m. Laqueus, a net, a snare. ירא Timuit, to fear; reveritus est, to be feared; m. timens, fearing; timidus, afraid. יראה f. מורא מורה m. Reverentia, dread; timor, fear, sacred. ירד Descendit, to descend. מורד m. Descensus, a going down; locus declivis, a steep place. ירה To direct, to shoot, to cast, jecit, dejecit; jaculis petiit, to throw the dart; docuit, to instruct; instituit, to appoint as a law. יורה m. Pluvia tempestiva, the former rain, from its causing the corn to shoot. תורה f. Doctrina, lex, a law, from its teaching and directing the people. ירח Chald. m. Luna, the moon, or rather the light of the moon; mensis, a month, or the revolution of that luminary. ירט Declinavit, to pervert; divertit, mislead. ירך Extended in length. ירכה f. Femur, the thigh, or rather the thigh bone, from its length; latus, the side, from its extension. ירע Broken, afflicted, grievous; malum esse, is bad. יריעה f. Auleum, a curtain, a distinct or separate piece of cloth, or stuff used in forming a tent, or tabernacle. ירק Spuit, exspuit, to throw out something liquid, or moist, to spit; m. olus, the moist tender shoot of a plant, or tree; viriditas, greenness; olus viride, green herb. ירוק Idem, the same. ירקון m. Rubigo, a mildew, a disease of corn; aurigo, a disease, a sallowness, a yellow livid paleness. ירקרק m. Subviridis, intensely green, inclining to yellow. Psalm lxviii. 14. ירש Possedit, to inherit, possess; to disinherit, possessione expulit, or cause another to possess; depauperavit, to make poor. ירשה f. מורשה שרום m. Possessio, a possession; hæreditas, an inheritance. תירוש m. Mustum, new wine, from its strong intoxicating quality, taking, as it were, possession of the drunkard. ישב Sedit, to sit; habitavit, to dwell, mansit.

or thing. יעף Lassum esse, to be weary; to dissolve, melt, dissipate, defatigari; m. lassus, weary; fessus, fatigued; m. lassitudo, weariness. תועפות f. p. Lassitudines. יעץ Consulere, to advise, to propose, consilium inire. יועץ Consilarius, a counsellor. עצה f. Consilium, an advice. מועצות f. p. Consilia. יעקוב m. Fraudulent, R. עקב Jacob. יער m. Sylva, R. ערה To bare, to empty, a forest; favus sylvestris, a honey comb emptying, or pouring out of honey, a wood, or rather a marsh where trees and plants flourish, or where they are diffused, or poured out. יפה Pulchrum esse, to be fair, beautiful; m. pulcher, fair. יפה־פיה Speciosissima, very fair. יפי m. Pulchritudo, beauty. יפח Anhelare, to breathe; suspirare, to moan, or pant; m. spirans, breathing; conflator, a puffer. יפע Splenduit, to irradiate; illuxit, to shine forth. יפעה f. Splendor, shining; lux, light. יפה To entice, to persuade. מופה m. Prodigium, a wonder; ostentum, a sign or prodigy, or persuasive fact, or event. יצא Exire, to go out; to be born, prodire. צא m. צאה f. Excrementum, feces, or that which cometh out. צאים m. p. Sordidi, vile, or those persons or things which on that account are rejected. מוצא m. Exitus, a going forth; prolatum, an offspring; pronunciatum, declared, or sent forth by words. מיציאים צאצאים m. p. Prognati, those who have descended from their forefathers, begotten, born; propagines, descendants. מוצאות f. p. Exitus, departures. יציב Chald. Verum, but; veritas, truth; certitudo, certainty; from יצב Statuit, to appoint, constituit; m. נצב Prefectus, a governor, from his power of appointing rules, or laws. מצב Statio, a military station, stativa; castra, a camp. מצבה f. Idem, the same; also מצבה Statua, the rules that are appointed. יצג Idem, the same. יצע Stravit, to spread under; stratum posuit, to make a bed. מצע יצוע m. Stratum, a couch. יציע m. Substructio, an under building for support; solum stratum, a bed on the floor. יצק Fudit, to pour, effudit, infudit; effundi, effluere, to fasten, as metals do when melted and allowed to cool; durescere, to harden, or be stedfast. מצק מצוק יצוק Fusum, melted; firmum, solidum, strong. מוצקת יצוקת f. fusura, the article to be melted. מוצקות f. p. Infundibula, funnels for pouring liquor out of vessels. יצר Finxit, to form, formavit; arctari, to straiten; angi, to be straitened. יוצר m. Formans, making; figulus, a potter, or one who forms vessels. יצר Figmentum, any thing formed. יצרים m. p. Membra, parts, from their being formed. יצת Exuri, to burn; succendi, flagrare. יקב m. Torcular, R. נקב To make hollow; a wine press, or vat, from

לקט. ים ימם To be tumultuous; m. mare, the sea, from its tumultuous motion; occidens, the west, or the Mediterranean sea, from its situation with regard to the land of Judea; lacus, sive vas templi, a lake, or a vessel of the temple. ימים m. p. Muli, mules, or rather the name of a people; also days, R. יום. ימין ימן To be steady; f. dexter, a, um; dextera manus, the right hand, from its constant employment in work; dexterum latus, the right side; auster, the south, which, when one turns his face to the east, as it is probable our first parents did, to behold the rising sun, would then be to the right; also days, R. יום. ימני m. Dexter, the right. ימנית f. תימן m. Auster, ventus australis, the south wind. הימין Hiphil, Dexteram petiit, to desire the right hand. ינה Oppressit, to press, oppress, defraudavit. יונה f. Columba, a dove, because exposed to violence. ינח To rest, to lay, posuit, deposuit, to place; reliquit, to leave; sivit, to permit. נחת Depositum, the thing laid up. ינק Suxit, to suck. מינקת f. Nutrix, a nurse, or one who gives suck. יונק m. Sugens, applied to plants, a young twig. יונקת f. Ramus, a branch, or sucker. יניקות f. p. Rami tenera, tender branches. ינשוף m. A night owl, R. נשף. יסד Fundare, to found, to appoint, ordain; consultare, to consult, to settle; m. fundator, a founder. יסוד m. יסודת f. מוסד מסד m. מוסדת f. Fundamentum, a beginning. יסך Ungere, to anoint, to smear over, or pour out as with the oil in anointing. יסף Addere, to add; adjicere, pergere, to hasten. יסר Castigare, to chastise, to bind, to instruct, or put under proper restraint, erudire. יסורים Castigationes, discipline. יסור m. Eruditio, instruction by discipline. מוסר m. Castigatio, eruditio. מוסרים מוסרות Vincula, chains. יעד Condixit, to appoint; constituit certum locum vel tempus, to constitute or appoint a certain place or time; desponsavit, to betroth. עדה f. Congregatio, conventus, an assembly; solennitas, a yearly feast according to appointment. מועדה f. Conventus. יעה To remove; everrere, to sweep away. יעים m. p. Scopæ, shovels, or brooms, from their removing the ashes of the brazen altar of the tabernacle, or temple, on a heap. יעז Robore preditus, to strengthen; m. fierce, strong. יעט Amicire, to cover; Chald. consulere, to counsel; from Heb. יעץ To counsel. יעטין Consilarii, counsellors. עטא Consilium, counsel. יעל Prodesse, to profit; utile esse, to be useful. יעלה f. Rupicapra, wild goats, R. עלה To ascend, from the climbing disposition of these creatures. בליעל Nequam, nought, good for nought. יען Propterea, because; propter, on account of; eo quod, quia, because, R. ענה To act upon some person,

burning with pride. יום m. Dies, R. ים Tumultuous motion, a day, from the tumultuous motion of the light or heat. יומם Interdiu, daily, or day by day. יון m. Cœnum, R. ינה To press; mud, from its pressure; lutum, clay. יונה f. A pigeon, or dove, because particularly defenceless, and exposed to rapine and violence. יזם Cogitavit, to design, to think. יזן Armed, R. זנה To encompass. the body encompassed with defence. יזע m. זעה f. Sudor, R. זע To move, agitate, sweat, from its being forced out of the body by motion, &c. יחד Adunare, to unite, to join; together, una. יחיד m. Unicus, unigenitus, only-begotten. יחדו יחדיו Una, together; simul, at the same time; pariter, equally. יחל Exspectare, to wait; sperare, to hope. יחיל m. Exspectans, waiting. תוחלת f. Spes, hope; exspectatio, a waiting upon. יחמור m. A buck; see חמר. יחם Calere, to be warm; incalescere, to grow hot; concipere, to conceive, to lust. יחמה f. Indignatio, wrath, or indignation. חמא חמה f. Chald. Æstuans ira, burning wrath; venenum, poison, from its burning, or corroding nature. יחף To have the foot or hoof smooth and worn by walking; to go barefoot, discalceatus. יחש To reckon up, according to genealogy, or family; m. genealogia, genealogy; genus, a family. Hithpael, התיחש Recenseri, to reckon up; recensere per genus, to reckon by families. יטב Bonum esse vel videri, to be or to appear good. מטיב m. Bonum, good; optimum, best. יין m. Vinum, R. ינה To squeeze; wine, from its being squeezed from the grape. יכח To be plain, manifest, evident; disceptavit, to argue, or make manifest, to reprove; increpavit, dijudicavit, to discern, or judge between two. תוכחה תוכחת f. Increpatio, a chiding, or blaming, correptio. יכל Chald. Posse, to be able; prævalere, to prevail. יכלת Potestas, power. מיכל Rivulus, a river, so small that it is able to be forded. ילד Generare, to procreate, or breed young; parere, to beget, or bring forth; also ילד יליד Natus, a son; puer, a boy. ילדה Puella, a girl. ילוד m. Natus recens, a new born child, or rather son. ילדות f. Juventa, youth. לדה f. Partus, a bringing forth. מילדת Obstetrix, a midwife. מולדת f. Nativitas, nativity; cognatio, kindred. תולדות f. p. Generationes, successive productions, or occurrences. ילך Ivit, to go; abivit, to depart. ילל Ejulavit, to cry, to shriek, to howl; m. יללה f. Ejulatus, howling, or crying; m. an owl, from its cry. אללי Hei, alas; væ, wo; a particle of howling, or expressive of sorrow. ילף To stick fast. ילפת f. Scabies saniosa, a scab full of bloody matter, from its adhering to the skin. ילקוט m. A bag, R.

with it; to bring, to flow. בול יבול m. Proventus, provision, or that which the earth brings forth. יבל אובל יובל m. Fluvius, a river; aquæductus, an aqueduct. יובל c. more frequently f. Aries, a ram; jubileus, the jubilee, so called from the blast of the ram's horn with which it was celebrated. יבלת f. Verruca, verrucosum, a tetter, or spreading eruption, fluxus. יבם To marry; to marry a brother's widow, fratris absque liberis defuncti uxorem ducere; m. levir, a husband's brother. יבמת f. Glos; uxor fratris, the wife of a brother. יבש Aruit, arefactus fuit, to be dry; m. siccus, dry. יבשה יבשת f. Arida, dry; terra sicca, dry land; exsiccatio, dryness. יגב m. R. גב Prominentia, ager, a field, or ridges of earth, from their protuberance; agricola, a husbandman, or one who turns up the land in ridges. יגה To be afflicted with sadness, mœstitia afficere. יגון m. תוגה f. Mœror, sadness, sorrow, anguish. יגע Laborare, to labour; fatigare, to weary. יגיע m. Lassus, wearied; labor, fatigue. יגיעה Fatigatio, weariness. יגר Metuere, to fear; Chald. m. acervus, a heap, or an evidence of terror. יגור Timens, fearing. יד c. more frequently f. R. ידה To cast forth, to hold; manus, the hand, from its casting forth, or holding; ripa, a bank, from its restraining, or holding the water; latus, a side; tractus, locus, a place, being as it were cast forth, or placed. ידד Projecit, to cast forth. ידיד Dilectus, beloved, R. דד The breast, the seat of affection. ידידות f. Dilectio, a choice. ידה Projicere, dejicere, jaculari, to throw. Hiphil הודה Confiteri, to confess; celebrare, to celebrate; agere gratias, to give thanks, that is, to put forth praises. תודה f. Confessio; laus, praise. הידות f. p. Celebrationes, praises. יהודה Chald. יהוד Jehuda, Judah. יהודי Judeus, a Jew. יהדיה Judæa, Judea. ידע Chald. Scire, to know, nosse, cognoscere; experiri, to try. מידע Notus, known; familiaris, well known. דע m. דעה f. דעת Scientia, knowledge; sententia, an opinion. מדע Chald. מנדע מנדעא Scientia. מודע m. Notus, familiaris affinis, allied, or known by affinity; cognatus, a relation. מודעת f. Cognatio, kindred; affinitas, alliance by marriage. מדוע Quare, wherefore, a question, the answer of which should increase our knowledge. ידעני m. Ariolus, a soothsayer; sciolus, one who pretends to knowledge. יה m. R. היה To be; Jah, the name of God, from his essence. יהב Chald. Dare, to give; tradere, to deliver up, to supply. הב Da, give thou; m. onus, a burden; cura, a care. הבהבים m. p. Dona, gifts; donaria, supplies, or those things allotted to us. יהר יהיר m. R. הרה To heat, to burn; arrogans, proud, or

word that makes sense after the definite article *the*, is a noun, as ילקוט A scrip; from לקט To collect. יצחק Isaac; from צחק To laugh. Inserted it forms many nouns, if inserted before the second radical, as, from רח To breathe, comes ריח An odour, or exhalation; also, if after the second radical it forms many nouns, as קציר Harvest; from קצור To cut down. It also denotes the hiphil conjugation, as הפקיד He has caused to visit. Postfixed it denotes the name of a people, as, עברי A Hebrew; perhaps from ים the plural termination: also the ordinal numbers, as שלשי the third, likewise the second person future and imperative, as תפקדי Thou shalt visit. פקדי Visit thou. The י in these examples of the verb, is a contraction of the pronoun אתי Thou; also the plural masculine in government, or regimine, as אשרי האיש O the blessednesses, literally, of the man. Psalm i. 1. postfixed to a noun, my, as דברי My word; to a verb, me, as פקדי He has visited me; it is then a contraction of אני I. It is also paragogic where it increases the meaning of the word to which it is affixed; perhaps from היא The being, or something remarkable. It is postfixed to feminine adjectives, as על דברתי After the most excellent order. Psalm cx. 4. רבתי עם She that was swarming full of people. It is also annexed to the affixes, as עונכי Thy vast iniquities. Psalm ciii. 3. It is also annexed to verbs, as שמתי Put carefully on; it is also added to participles and infinitives. It is also postfixed, as ימו Their; from המה They. For a more particular account of this letter see Grammar.

יאב

Desideravit, to desire; cupidus fuit, to long for, R. אבה. יאה Is fitting; decere, to become; pulchrum esse, to be fair; dignum esse, to be worthy. יאל Voluit, to will, resolve, determine, undertake, to be content; æquavit, or the mind willing what it possesses; to begin, or attempt to execute the purposes of the will; to act foolishly, stulte agere, or resolutely, or obstinately, to adjure, or resolve to do by an oath, to fix. יאר m. R. אר To flow; rivus, flumen, a river, a channel, to flow. יאש Desperare, to despair. יאה Æquiavit, consensit, to agree, consent, R. אתה To come together. יבב Vociferatus est, to cry out. יבל Attulit, adduxit, abduxit, to bring, or carry along, to bear fruit, or that which the earth brings, or carries along

from its nimbleness in walking. טפח To spread out, extend; m. also טופח Palmus, the measure of a palm, or the hand extended; to stretch with the hands, palmis distendit; palmis gestavit, to carry with the hands; educavit, to bring up. טפחים m. p. Educationes, upbringing, as mothers do to their children, that they may go straight. מטפחת f. Ventrale, a kind of loose garment worn by women. טפל Consuit, to sew; concinnavit, to join, to forge, or join lies together. טפסר To make quiet, or reduce into order; m. princeps, dux, a chief, a prince, or one who commands, or reduces into order. טפף or טף To be nimble; m. parvulus, a little child; incedere incessu parvulorum, to walk like children. טפר Chald. טופרא Unguis, a nail, or claw, from Heb. צפר To move quickly, to rush hastily, as a bird upon its prey; hence a nail, or claw, with which they fasten upon their food or prey. טפש Obesari, pinguifieri, to become thick, or fat. טר R. טור Order. טר to keep, R. נטר. טרד Assiduum, continuum esse in opere, impulsive, impetuous, or continual; Chald. to drive away, depellere. טרי טריה f. New; humidum, fresh, inflamed, purulent. טרח Laborare, to be weary; fatigare se, to wear out one's self; m. fatigatio, weariness; labor, fatigue. טרם To fill, fill up; ante, antequam, before; that is, the time is filled up, or terminated; necdum, nondum, not yet, or the time to be filled up. 2 Kings ii. 9. טרף Rapuit, discerpsit, dilaceravit, to tear, or pluck, to hunt, to prey; m. raptum, torn; decerptum, plucked; folium, a leaf, from its being plucked; rapina, plunder, or that which is torn from an enemy; cibus, food, from its being torn by the teeth in eating; to feed, to nourish, to supper. טרפה f. Laceratum, the thing torn; raptum, the thing seized. טרת Chald. Jejunus, fasting, R. טות.

י

Is the tenth letter of the alphabet; it is one of the servile letters, and is prefixed to the third persons masculine, future tense of all verbs, and is then a contraction of the pronouns היא The being, or person; and ים for הם They; as יפקד He shall visit. יפקדו They shall visit. It also forms some appellative nouns and proper names, being then a contraction of היא That, or the; and is perfectly the same with this use of the contraction in forming nouns, that Bishop Louth observes concerning the English language, when he asserts that every

ment; oblevit, to plaister. טִיחַ m. Tectorium, a plaister, or rough-cast upon the wall. טחות f. p. Præcordia, the parts about the heart covering it; renes, the kidneys, from the parts which cover them. טול Ejicere, to cast out; jacere, to throw, injicere, projicere, R. טל To cast out. טור m. Ordo, order, regular disposition, regularity, R. טר Order, &c. Chald. m. a mountain, from its orderly disposition; a range, a row. טירות f. p. Ordines, ranks. טוש R. נטש To loose; volavit, to fly, or let loose the wing. טות f. Chald. Jejunus, fasting. טח To overlay, R. טוח. טחה To impel, or drive forward; jaculari, to shoot, or dart. טחן Moluit, to reduce to powder, to grind, commoluit. טחנה f. Molitio, digestion of food. טחנות Molares dentes, molitrices, grinders, so called from their office. טחורים m. p. Mariscæ, hæmorrhoïdes, piles; hæmorrhoids, from Chald. טחר Constrinxit, to press, or constringe as the piles do. טטף To fix, fasten. טטפות f. p. Frontalia, frontlets, that is, scrolls of parchment with portions of the law written on them, which the Jews were enjoined to bind on their foreheads; ornamenta, ornaments. טיט m. Lutum, clay, the earth, mire. טין m. Chald. Lutum. טירה טיר f. Palatium, from טר To order; regularity; a palace, from the regularity to be found in the palaces of royalty; castellum, a castle; arx, a tower. טל R. טול. טלוא טלא Maculosum, spotted; m. also טלה Agnus, a young lamb, so called from its being spotted. טלל Tegere, to cover; obtegere, Chald. from Heb. צלל the same; obumbrare, to darken. טל To cast, or send forth; m. ros, dew, which drops, or is cast down upon the earth. טלטלה f. Contectio, a covering; projectio, an arch, porch, or something of that kind, which in its formation is thrown or cast by the artificer. טמא Immundum, to pollute, defile; impurum, pollutum esse; m. pollutus, defiled; impurum, nasty. טמאה Impuritas, uncleanness; res immunda, a thing impure. טמן Abscondere, to hide. טמון m. Absconditum, hidden. מטמון m. Thesaurus, treasure, which is usually hidden, or covered up. טנא m. Corbis, a basket, a vessel, a granary, or something containing fruits. טנף Inquinare, fœdare, to be foul, or dirty. טעה To seduce, or cause to err, errare. טעם Gustavit, to taste; m. gustus. a tasting; ratio, a reason; consilium, counsel; judicium, a judgment; sententia, an opinion, or in general a trial by experiment. מטעמים m. p. מטעמות f. p. Cupidiæ, sapid, savoury meats, from their fine taste. טען Confodit, to thrust through; oneravit, to load, or prick or goad the beasts of burden. טף To be nimble, R. נטף. טף To be nimble; m. parvulus, a child,

row, to dig hard in rowing. מחתרת f. Effossio, a digging. חתת To break, fregit; conteri, to be worn; tereri, consternari, to be frightened. מחתה חתית חתת חתת חת f. Terror, dismay; consternatio, dread. חתחתים Contritiones, sorrows.

ט

Is the ninth letter, and sixth consonant; it is a radical letter, except when it is used for ת in the hithpael conjugation, of verbs beginning with צ as הצטיד for התציד He has made himself to hunt; the ט and צ being transposed. This letter is an aspirated dental.

טאב

To be good. טאטא Everrit, to sweep. מטאטא m. Scopæ, besoms. טב To be good, R. יטב. טבח Mactare, to butcher, to slay; m. coquus, a cook, or one who kills animals for food. טבחים m. p. Satellites, attendants, or rather executioners, or slaughter-men. טבחות f. p. Coquæ, female cooks. טבחה מטבח טבח f. Mactatio, a slaying. טבל Intingere, to dip, immergere. טבע Immergi, to sink as in water, submergi; infigi, to drive down; figi, to swallow up. טבעת f. Annulus, a ring into which the finger is put, or dipt. טבת Swelling, m. December, on account of the swelling of the waters by the rains which fall in that season. טה To decline, R. נטה. טהר Purum esse, to be pure, clean. טהור m. Mundus, clean; pure, purely. טהר מטהר m. טהרה f. Mundicies, cleanness; nitor, shining, arising from purity; purgatio, cleansing, or approaching to purity. טוב Chald. טאב Bonum esse, to be good; m. Chald. טב Bonus, good; pulcher, fair; utilis, useful. טובה Bona, bonitas, goodness. טוב m. Bonitas, bonum, fit, pleasing, sweet; these meanings are evident from the manner in which it was at first used by the sacred historian Moses, as recorded in the first chapter of Genesis: in that portion of the divine testimony it is employed by the Holy Spirit to denote that change which the chaos underwent when it was put into beauty, order, and usefulness. טוה Nere, to spin. מטוה m. Netum, thread, from being spun. טוח To cover; levit, to anoint, or cover with oint-

of thoughts; supputatio, a reckoning, ratio. חשבנות m. p. Idem, the same. מחשבת מחשבה f. Cogitatio. חשה Forbearance of speaking or action; silere, to be silent. Chald. חשח Opus habuit, there is a necessity. חשחות f. Necessarium, necessity. חשך To impede action, to restrain; obscuratus est, obscurum esse, to darken; m. also חשכה f. Chald. חשכא Tenebræ, darkness. מחשך Idem, the same; tenebricosus locus, a place dark. חשכים m. p. Obscuri homines, obscure mean persons. Chald. חשל To wear out, debilitare; debilitans, wearing out. נחשלים Debilis, weak, fatigued, tired. חשמל m. Pruna ignita, a lighted coal; amber; also a mixed metal of silver and brass, and gold, from Chald. נחש Brass, and מלל Gold. חשמן m. Primas, a legate, a lord. Arabic חמש Having many servants, and חשים Great. חשן To be rough, rugged; m. pectorale, a breastplate, rugged, or rough, with the scales, or thin plates of metal, placed upon one another; the ornament of the high-priest being rough with the twelve stones set in it. חשף To strip, or make bare; nudavit, to uncover, denudavit; hausit, to draw water, from the uncovering of the place in which the fluid was. חשיפים m. p. Greges nudi, rari, small flocks, from their pasture being bare. חשק To connect, join, link together; amare, to love; desiderare, to desire, to cleave; cingere, to surround; m. desiderium, desire. חשוקים m. p. Fasciæ, cincturæ, bands. חשקים m. p. Canthi, the spokes of a wheel connecting the nave and the ring. חשר To collect. חשרים m. p. Radii rotarum, the spokes of a wheel, being collected, as it were, in the centre. חשרה f. Colligatio, a collection, as of water. חשש To hasten; m. quisquiliæ, the sweepings of a place; gramen torridum, burnt grass; gluma, chaff, from its being easily driven from place to place. חת To break in pieces, or hurried from place to place. חתה To keep fire alive, or burning; capere, to take. מחתה f. Acerra, a box for holding incense; forceps, a pair of tongs for incense. חתך Decisum est, to be decided, determined, cut out. חתל Fasciis involvit, to swaddle, or wind round. חתול m. חתלה f. Fascia, a swathe, a roller. חתם Signavit, to close, to seal, obsignavit. חותם m. חותמת f. Sigillum, a seal. חתן To contract alliance by marriage, affinitatem inire; m. socer, a father-in-law; gener, a son-in-law; sponsus, a bridegroom. חתנת f. Socrus, a mother-in-law. חתנה f. Desponsatio, a betrothing; sponsalia, espousals. חתף Rapere, to take away by violence; m. rapina, plunder, præda. חתר Fodit, to dig; effodit, perfodit, to dig downwards, to plough; remigavit, to

body; simus, flat-nosed. חרמש m. Falx, a sickle, from חרם To separate, and משה To remove; from its cutting or separating the grain. חרס A burning itch, prurigo. חרסה m. Sol, the sun, from its warming power. חרסית f. Solaris, pertaining to the sun. חרף To strip, make naked, divest; to reproach, or strip of honour, probro affecit; hiemavit, to winter; m. hiems, winter, or that season of the year in which the vegetable kingdom is stript of its foliage; juventus, youth, or the autumn, being the time of the perfection of the fruits, and anciently the beginning of the year. חרפה f. Probrum, disgrace. חרץ To shorten, cut short; præcidere, to move, or bring to a point, movere. חרוץ m. Excisus, cut off; sedulus, diligent, that is, cutting the busines short by activity; tribula, a cart used for threshing corn; fossa, a pit, from its being cut, or dug; aurum, gold, being found as it were cut in small masses; a grape stone, from its being cut or mashed by pressing. חריצים m. p. Casei, cheeses, from being pressed; tribulæ. Chald. חרצין m. p. Lumbi, the back, or loins, from Heb. חלץ the same. חרצבות f. p. Nexus, a binding; vincula, chains; from חרץ A lump, or piece cut, and צבה To swell, from their knots or swellings. חרצנים m. p. Nuclei acinorum, the dregs, or refuse of grapes which have been mashed, or cut to pieces, as it were, by pressing. חרק Frenduit dentibus, to gnash, or crack with the teeth. חרר Exarsit, exustus fuit, to burn. חרחור m. Inflammatio, inflammation; febris ardens, burning fever. חררים m. p. Siccitates, places parched, or burnt up with heat. חרש Silent thought, or attention; to devise, fabricavit; aravit, to plough, from the attention necessary to perform it well; expressit, insculpsit, to engrave, or to make devices upon wood, brass, &c. machinatus est; surdum agere, obsurdescere, tacere, to be silent; m. faber, a workman, artifex; surdus, mutus, deaf, dumb; silentium, silence; aratio, ploughing; sylva, a wood, or perhaps rather ground newly ploughed; m. testa, an earthen pot, from being made by art. חרשת f. Fabrefactura, any thing formed by art. חרישית f. Silens, still. מחרשה f. Rutrum, a shovel. מחרשת f. Vomer, a ploughshare, or coulter. חרת Exaravit, insculpsit, to engrave. חש &c. to hasten, R. חוש. חשב To add, superadd, or number; putavit, to impute, or reckon to one; reputavit, to esteem, or make account as highly possible; cogitavit, excogitavit, to think or reckon; m. cogitans, thinking; artifex, a workman, from the art which he displays; angula artificiosa, a curious girdle, from the embroidery, or figures, added to it. חשבון m. Cogitatio, a series

tum, an appointment; decretum, a decree; pars statuta, the part, or portion appointed; modus, a measure, from its being appointed by a superior, for the regulation of an inferior. חקה Imprimere, to engrave; exprimere, to press. חקק Descripsit, to mark out; exaravit, sculpsit, to engrave, insculpsit, exsculpsit; decrevit, to appoint; p. m. statuta, decrees. חקר Investigavit, to make diligent search; scrutatus est, to enquire; m. pervestigatio, an enquiry; a recess, from its difficulty of being explored. מחקרים m. p. Pervestigationes, enquiries. חר m. A hole, or opening, R. חור. חרב To waste; vastari, to destroy, consume, or ravage; to dry up, siccari, exsiccari; m. siccus, dry; desolatus, destroyed; siccitas, dryness; æstus, summer heat; desolatio, desolation; f. gladius, a sword; culter, a knife, from their power of destroying; also, malleus, a hammer; scalprum, a graving tool; rutrum, a shovel. חרבה f. Siccitas, vastitas, destruction, desolatio. חרבונים m. p. Siccitates. חרג Horruit, contremuit, to shake, or quake with fear; to tremble. חרגל m. Locusta, a kind of locust, from חרג To shake, and רגל The foot, from the nimbleness of its motion. חרד Tremuit, to move quickly, to fear, to tremble, trepidavit, trepide cucurrit; solicitus fuit, to be anxious; m. trepidus, fearful. חרדה f. Trepidatio, tremor, trembling; sollicitudo, care. חרה To inflame, arsit; exarsit ira, accensus fuit ira, to burn with wrath. חרי m. Æstus, heat. חרון Adustum, burned; ardens ira, burning with anger. חרז To put in order. חרוזים m. p. Torques, a necklace of pearls, a collar, from the order or regularity with which they are placed. חרט To work, or make into a long round form; m. stylus, a pin to write upon wax tables, from its shape; m. p. חרטים Loculi, female ornaments. Chald. חרטום m. Magus, a fortune-teller, from חרט A pen, and תם To perfect, that is complete, in drawing their diagrams and unfolding them. Chald. חרך To burn; adussit, inussit, to singe, roast. חרך To inclose. חרכים m. p. Clathri, grates; cancelli, ballustrades, from their property of inclosing. חרול חרל m. Urtica, a thorn, a thistle, a nettle, from חרר To be burned, and לול Sharp, from their sharpness and fit to be burned. חרם Total separation; anathemati devovit, to curse; consecravit, to separate, or set apart; devotum effecit; m. anathema, a curse; devotum, the thing set apart; rete, a net, from its power of separating the fishes from their native element; to prohibit, or separate; to forfeit, or lose by separation. חרום m. Curtus membris, mutilated, maimed, who has entirely lost a limb, or some part of his

m. Rotundum, any thing round, made so by beating. חסר To abate, diminish; deficere, to be wanting, carere, indigere; also מחסור חסרון m. Inopia, defectus, a want, a failure; also Chald. חסיר Carens, wanting; egens, needy from want. חפה Texit, to cover; obtexit, to clothe; f. an alcove, from its covering, obtectio; thalamus, a marriage bed, from its covering. חפז Festinavit, to hasten; trepidavit, to tremble, from being put in a hurry. חפזון m. Festinatio, haste. חופן חפן m. Pugnus, R. חפה To cover; handful, hollow of the hand, because it covers what it holds. חפף Texit, obtexit, protexit, the same as חפה. חוף m. Portus, a haven where ships are covered, or protected. חף m. Nitidus, clean; mundus, clean, or rather protected secure. חפץ To bend, incline, voluit; to desire, desideravit; delectatus fuit, complacuit, to be pleased; m. volens, desiderans, voluntas, will; desiderium, desire; delectatio, a pleasing. חפר Fodit, to sink; effodit, perfodit, to dig; perscrutatus est, to search out by digging; erubuit, to blush, or to sink with respect to the countenance, as when ashamed of any thing, or confused. חפרפרות f. p. Talpæ, moles, from their power of digging. חפש To set at liberty, libertate donari; perscrutatus est, pervestigavit, to search by stripping, or uncovering, and then setting at liberty; to examine; dissimulare, to disguise, or put one's self at liberty to conceal their sentiment; m. libertas, liberty; perscrutatio, an investigation. חפשי m. Liber, free; manumissus, set at liberty. חפשית f. Libertas. חצב Cæcidit, to cut; excidit, to cut out, hew. מחצב m. Excisio, a dividing, or the divider. חצה To divide asunder, dimidiavit, divisit, distribuit; m. an arrow, a dart, from their division of the body when the wound is inflicted. חצי m. חצות מחצית מחצה f. Dimidium, the half, from being divided. חצן To cherish, or defend; also חוצן m. Brachium, the arm, from its power of defending the body; a garment, from its cherishing, or warming the body; the breast, or bosom, or the folds of dress covering it. חצף Chald. Acceleravit, to hasten. חצץ Discidit, exscidit, to cut, divide; m. sagitta, an arrow; lapillus, a precious stone for cutting others. מחצצים m. p. Sagittarii, archers. חצר To surround, to confine; c. more frequently f. atrium, an open court fenced around, but open at the top. חצרות חצרים Atria, villæ, courts, villages, or rather tents, though fenced, yet at pleasure can be removed. חציר m. Gramen, grass; porrum, a leek. חצצרה f. Tuba, a trumpet, from their tubular form; p. tubicinantes, trumpeters. חק To describe, mark, or trace out; a bosom, m. R. חיק. m. also חקה f. statu-

order. חמישי m. Quintus, fifth. חמישית f. חמת c. R. חם To be hot; uter, a bottle; lagena, a stone bottle, from their being hardened by heat. חנה To fix, settle, dwell; residit, to remain; castrametari to encamp; c. a camp. חנית f. Hasta, a spear; lancea, a halbert, which, on account of their length and weight, are usually pitched, or rested on the ground. חניות f. p. Cellulæ, places of confinement. מחנה c. Acies, castra, an encampment. תחנית f. Metatio, a measuring of land for planting. חנט To embalm, to put forth, or prepare the body for embalming; aromatibus condivit, to pickle; protulit, to bear fruit, as the fig tree its figs, which embalms, or fills them with juice; hence חטה f. Triticum, wheat, from its being laid up; p. Chald. חנטין. חנך Initiavit, to initiate, to dedicate, or initiate as a temple or house of God; instruxit, to instruct, or initiate into the knowledge of the true God. חנכה f. Dedicatio, a dedication. חניכים m. p. Instructi, taught. חנמל m. Grando major, great hail, or ice, from חמל To cut off, because very destructive to trees. חנן Gratiam facere, to favour, beseech; gratiosum esse, to be gracious; misereri, to pity. חין חן m. חנינה f. Gratia, favour. חנון m. Misericors, merciful. חנם Gratis, for favour; immerito, undeservedly; frustra, in vain. תחנה f. Precatio, an entreaty; deprecatio, prayer. תחנונים m. p. תחנונות f. p. Preces, deprecationes, prayers. חנף Contaminari, to pollute, profanari, adulari hypocritice, to be a flatterer; insinuare, to dissemble; m. profanus, polluted; hypocrita, a dissembler; also חנפה f. Hypocrisis, hypocrisy. חנק Strangulavit, to strangle. מחנק m. Strangulatio, strangling. חסד Succulent, abundant, swelling out; m. benignitas, goodness; beneficentia, kindness, beneficium; misericordia, pity; probrum, detestation, worthy of anger in abundance; to be affected with disgrace, probro afficere. חסיד m. Benignus, kind; beneficus, good willed; misericors, sanctus, holy, or set apart, as Christ was for his people. חסידה f. Ciconia, a stork, from its remarkable affection to its young. חסה To shelter one's self; speravit, to hope; confidit, to trust; confugit ad aliquem, to fly to any one. חסות f. מחסה m. Perfugium, a hope, or refuge. חסל Consume, consumpsit; absumpsit, to gnaw. חסיל m. Bruchus, a worm in corn, from its destructive power. חסם Obturavit, to shut up; capistravit, to muzzle; m. robur, strength; opes, wealth. מחסום m. Capistrum, a collar. Chald. חסן To be strong, fortem esse. חסנא Robur, strength. חסון חסין m. Robustus, strong. חסף To pound; also Chald. חספא Argilla, clay, or potter's earth, because beat, pounded, or trampled by the feet to prepare it for use. מחספס

desideravit; also, m. מחמד ;חמדה f. Desiderium, desire. חמוד m. Desiderabile, the thing worthy of desire. חמה To protect; also, חם m. Socer, a father-in-law, from the protection due to the son, or daughter-in-law. חמות f. Socrus, a mother-in-law. חומה f. Murus, a wall, from its protecting property; the sun, R. יחם To be warm, from his power of warming. חמט To bow down, depress, prostrate. חומט m. Limax, a snail; testudo, a tortoise; lacerta, a lizard, from the shortness of their legs, being, as it were, prostrate. חמל To be soft, tender; pepercit, to have compassion. חמלה f. Clementia, kindness, or softness. מחמל m. Indulgentia, clemency, or allowance. חמם To be warm, incalescere, calefieri. חם Calidus, warm. חום m. Calor, heat; æstus, summer, from its warmth; fuscum, brown colour, arising from heat. חמה f. Sol, the sun; calor, heat. חמנים Statuæ subdiales, images dedicated to the sun. חמס To cast away; abripuit violenter, vim fecit, to use violence; m. violentia, violence; injuria, wrong; rapina, plunder, from its being taken away violently. תחמס m. Avis rapax, a ravenous bird. חמץ To ferment, to sour, fermentari; m. acetum, vinegar; also, מחמצה f. Fermentatum, the thing soured. חומץ m. Violentus, violent, or an angry man, from his passion fermenting, or rising. חמוץ m. Conspersus, sprinkled; oppressus, or being in a ferment. חמיץ m. Farrago mera, a sourish mixture to assist the stomach of animals. חמצה f. Fermentatio, a souring. חמק Discessit, to withdraw, turn aside, go about. חמוק m. Ambitus, a going about. חמר Turbidum, to disturb, to trouble, to be turbid; lutosum esse; m. lutum, clay, or cement; cæmentum, from its being produced by a turbid effervescence from the earth; bitumen. Chald. also, חמרא Vinum meracum rubens, red wine, from its effects in disturbing both the faculties of body and mind; hence the adage, "when spirits are in, wit is out." חמור m. Asinus, an ass, from its turbulent, or refractory nature, when put into a passion, or influenced by the desire of continuing its kind; acervus, a mass, or the mire of the street, from its fermenting. חמר A homer, or measure wherein things are jumbled together. יחמור m. Dama, a deer; bubalus, the buffalo, from their turbulent disposition. חמש To array, set in array; f. also חמשה m. Quinque, five; this word was first used for the fifth day of the creation, when the world was arrayed, or set in order for the reception of man and other animals; m. quinta pars, the fifth part. חמשים Quinquaginta, fifty; also quini, by fives; quinto ordine, in the fifth rank; accincti, bound, or set in

fanum, commune, any thing common, or profane. חוללים m. p. Tibicines, flutes or pipes, or those who play upon those instruments. חלל Confossus, a hole, or opening. חללה f. Profana, any thing common. חליל m. Tibia, fistula, a reed. חלילה f. Profanatio, be it not, that is, it would be profanation to do it. חלה f. Placenta, a cake; collyra, a small loaf pricked full of holes, to prevent fermentation. חלון c. Fenestra, a window, or an opening to admit the light. מחול m. מחולה f. Chorus, a company of singers; f. p. fossæ, ditches; cavernæ, caves. תחלה f. Initium, the beginning, or the opening of any thing. חלם To break; somniavit, to dream; Chald. somnum; also, חלום m. A dream, which usually consists of imperfect or broken images of what we have seen while awake; Chald. convalescere, to be robust, healthy. חלמות f. Vitellus ovi, the white of an egg, R. חלם Chald. To be solid. אחלמה f. Amethystus, an amethyst, or the breaker, from its hardness, or power of breaking other stones. חלמיש m. Rupes durissima, a very hard rock, or flint, from its hardness. חלף Mutavit, to change; mutatus, innovatus fuerit, to renew, or gather strength; preteriit, to pass by; concidit, to pass, drive, or strike through; m. mutatio, a change: as a particle, pro, for; vice, instead of. חלוף m. Transitus, a passage. חליפה f. Mutatio. מחלפים m. p. Cultri mactatorii, stabbing knives, for killing the victims. מחלפות f. p. Cincinni, locks of hair on the head which are continually changing or renewing. חלץ To free; liberavit, draw out; exuit, extrahit, eruit, subtraxit, to discover, or draw out from obscurity. חליצה f. Extractio, a drawing out; exuviæ, spoils drawn from an enemy. חלצים m. p. Lumbi, the loins free from the ribs, and more flexible than the upper part of the body. מחלצות f. p. Mutatoriæ vestes, loose garments. חלק To be smooth, or equable, to divide, partitus est, distribuit; læve, blandum esse, to be smooth, pretty, or polished; m. Chald. pars, a part; portio, a division; m. mollis, soft; blandus, polished. חלקה f. Pars, portio, lævitas, smoothness; blanditiæ, kindness, or polished manners; partitio, a division, חלקים Læves, bright, lævitates. חקלקות f. p. Lubricitates, slipperiness; blanditiæ, kindness. מחלוקה f. Partitio; to flatter, or give polished words. חלש To throw, or cast down; debilitare, to weaken, or defeat; m. debilis, weak, or defeated. חלושה f. Debilitas, weakness. חם To be hot, R. יחם. חמא To agitate. חמה חמאה f. Butyrum, butter, made by the agitation of the milk in churning. מחמאות f. p. Butyrina, buttery words, or words of flattery. חמד To desire,

vivens, living; vita, life; animans, any thing living; bestia, a creature; fera, a wild beast; cœtus, a company; caterva, a band, from their living together, R. Arabic, חוי To be gregarious. Chald. חיל m. Pain; see חול. חיוה חיותא חיוא Bestia, a creature. חיות f. p. Vivaces, living creatures, vividæ; f. vita, life. חוות Villæ, towns, from the beings endued with life to be found therein. מחית f. Victus, provision, or that which sustains life; vitalitas, the principle of life. חיש Quickly; see חוש. חי Vixit, to live; vivens, living, vivum. חיל m. R. יחל To remain; also, חל Robur, strength, from its continuance; virtus, bravery, from the strength displayed in the exercise of it; exercitus, an army, from their strength; opes, wealth, or power, which riches give; propugnaculum, a fortress, or place of strength; antemurale, an outwork. חיץ m. R. חצה To divide; paries luteus, a mud wall, from its dividing, or forming a division between places. חיק m. R. חק To describe, or to surround; sinus, a bay; gremium, a bosom, from their being surrounded. חכך To scratch. חך m. Palatum, the mouth, the palate, from its roughness. חכה To wait, expectavit; hamus, a hook, from its rough barb. חכל m. Sparkling red. חכלילי m. Rubicundus, very red. חכלילות f. Rubedo, redness. חכם Sapere, to be wise, sapientem esse; Chald. sapiens, wise. חכמה f. Sapientia, wisdom. חל To perforate, R. חלה. חלא To wear away. חלאה f. Spuma, foam, scum; ærugo, rust, from their power of wearing away, or corroding the metal. חלב To be soft, or unctious; m. lac, milk; adeps, fat; pinguedo, fatness. חלבנה f. Galbanum, a kind of gum, from its unctious qualities. חלד To come on sensibly by degrees; m. ævum, an age; tempus, time; terra, the world, from its transitory nature. חולד Mustela, a weasle, from its creeping, insidious manner. חלה To be, or make faint; Ægrotare, to be sick, to be sorry, or grieved in mind; precari, to pray in a sorrowful manner; m. a disease. חלי מחלה c. Morbus, a disease or sickness, ægritudo; also, ornamentum, an ornament curiously wrought with great labour and pains. חליה Monile, a necklace. מחלת The name of a sacred song, or musical instrument. חלט Præcise cognoscere, to catch at, or up, to seize eagerly, or hastily. חלך חלכה m. Pauper, poor; afflictus, harrassed. חלכאים from חלה To make faint, and כאה To beat down. חלל or חל To make a hole, or opening, to profane, or violate, or as it were, make a hole to wound; perforari, vulnerari; tripudiare, to dance, or rather to sing; tibicinavit, to play on the pipe, or flute, being the instrument with the opening; m. pro-

ing forth. חלחלה f. Dolor vehemens, extreme pain. חוס Pepercit, misertus fuit, to spare, to pity. חום m. Heat, R. חמם also, brown. חוץ חוצה Foris, foras, abroad, in opposition to be at home; præterquam, præter, except. חוצות m. p. Plateæ, streets which divide the houses in a town. חיצון Exterior, exterius, without, or separated. חוק m. Sinus, a bosom, R. חיק the same; Psalm lxxiv. 11. חור Pale; albescere, to grow white; m. Chald. album, white; also, חר Foramen, a hole which admits the pale light; p. liberi, children; nobiles, nobles; illustres, clari, great persons, &c. from the white robes they used to wear. חוש Festinavit, to hasten; m. thoughts, or agitated cogitations of the mind. חיש Cito, ready; celeriter, quickly. חשים m. p. Celeres. חזא R. חז To fasten; Chald. vidit, aspexit, prospexit, to see, or fasten the eyes upon an object, to provide, or lay hold upon any thing; hence, חזה To see, vidit; m. videns, seeing; propheta, a seer, or prophet; provisio, a providing; m. pectus, the breast of an animal, from its being so strongly fastened, or compacted; p. חזות חזון f. מחזה m. חזות Visio, a seeing. מחזה f. Prospectus, a view; fenestra, a window, or medium of fastening the eyes upon external objects. Chald. חזוא חזות Visio, a vision; species, an appearance. חזיז חזז m. Fulgetrum, nubes, a cloud, or rather light, R. חז To indent, from its zigzag or indented appearance. חזק To bind hard; validum esse, to be strong; roborari, bound hard; lay hold, prehendit; apprehendit, to take; m. invalescens, healthy; validus, strong; fortis, brave, arising from strength; also, חזקה Firmitas, robur, strength. חזר To encompass. חזיר m. Porcus, sus, a wild boar, from his round shape, arising from his corpulency. חח To catch hold; m. a clasp, or hook; see חוח. חט To fasten; see חוט. חטא Errare, to deviate from; aberrare; peccare, to sin; m. חטאה f. חטאת Peccatum; punishment of sin, pœna peccati; sacrifice for sin, sacrificium peccati; peccator, a sinner, or one who deviates from the command of God, which is the path of duty. Chald. חטאין m. p. Peccatores, sinners. חטה f. Wheat, R. חטי Chald. Tender, from its superior delicacy when compared with oats; or from חנט Protulit, to bring forth. Psalm lxxxi. 17. Psalm cxlvii. 14. חטב Amputare, to cut out, hew, as of wood. חטם To restrain anger, or literally, to muzzle; prolongavit, distulit. חטף Rapuit, to catch; diripuit, to snatch, or take by force. חטר To move this way or that way; also, m. חטור Virga, a rod; baculus, a staff, from their being easily moved. חידה Chald. חיא Vixit, to live; revixit, to repair, or as it were, to live again; f.

form; m. festum, a feast; sacrificium festi, a religious feast, because they who then celebrate it dance round in circles; see, חוג. חגא m. Titubatio, a staggering, the consequence of being drunk at these feasts. חגב m. Cicada, locusta, a grasshopper, a locust; from the Arabic, חגב To veil, because these insects are at times so plentiful as to veil the light of the sun as they fly along. חגג the same as חג To celebrate a feast, &c. hence, חגוים חגוי m. p. Fissuræ, openings for the circulation of air, &c. חגר Cinxit, to gird, accinxit, accinctus fuit. חגור m. Accinctus, bound; also, חגורה f. Cingulum, a girdle. מחגרת f. Cinctura, a belt. חד חדד To penetrate; acutum esse, acui, to sharpen; m. acutus, sharp. חדה f. Idem, the same. חד One, R. אחד. חדוים m. p. Acumina, stings. חדה To brighten; lætari, to rejoice, sing. חדוה f. Lætitia, joy. Chald. חדיא חדי Pectus, the breast, the seat of joy. חדל Cessavit, abstinuit, to cease, abstain; m. cessans, ceasing; mundus, the world, from its transitory nature; tempus, time, from its passing away. חדק To be sharp; m. spina, a thorn, or brambles from its prickles. חדר To encompass, to inclose; m. cubiculum, a bed chamber; penetrale, a private place, from being inclosed. חדרה Conclavia permeans, entering into the secret chambers. חדש To renew, innovavit; also, m. חדשי m. Chald. חדת Novus, new; novilunium, the new moon; mensis, a month, or the time of the moon. חוב m. R. חב To be bound; debitor, a debtor, or one who is bound in duty to pay; debitum, debt. חוג R. חג Circularity of motion, or form; circinare, to encircle; m. ambitus, a going round. מחוגה f. Circinus, a pair of compasses. חוד R. חד To be sharp; enigma loqui, to speak enigmas, or riddles, from being sharp, or difficult to be understood. חידה f. Enigma, a riddle. Chald. אחידן Enigmata, riddles. חוה Chald. חוי חוא Indicavit, to declare; annunciavit, to show. אחוה f. Indicatio, a declaration. מחוז חוז m. R. חז To cut, to indent; portus, a haven, or indentation of the shore, fit to receive ships. חוח m. R. חח To catch; spina, a bramble; hamus, a hook; uncus piscatorius, a fish hook, from their power of holding. חוט m. R. חט To fasten; filum, a thread; funiculus, a small rope, from their power of binding; to sew. חוללים m. p. Pipers, R. חלל. חול R. חל To make a hole, or opening, to suffer from a hole or wound; dolore affecit, to grieve; dolere, parturire, to bring forth as in child-bearing; to tremble as a woman in labour; m. arena, sand, R. יחל To remain, sand, from its remaining in its place. חיל m. חילה f. Dolor, pain. חולה f. Dolorificum, very painful; parturiens, bring-

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Is the eighth letter, and fifth consonant of the alphabet. חב To be bound. חבא Occultavit, to hide. מחבא m. Absconsio, a hiding place; hence חב m. A bosom, hiding or cherishing place, a retreat; or, חבב To hide, embrace, love, or chuse, dilexit; or, חבה Latitavit, to conceal. חביון m. Absconsio, a retreat. חבט To shake down, decussit; beat out; excussit, thresh. חבל To bind; parturivit, to bring forth, or be bound with labour pains; pignoratus est, in pignus accepit, to give or receive a pledge, or be bound to do so; corrupit, perdidit, to corrupt, to destroy, that is, to take any thing upon pledge, which being not redeemed, is to the former owner as corrupted, destroyed; (see Parkhurst on the root.) m. corruptio, corruption; funis, a rope, by which we bind any thing; funiculus, a small rope; pars, portio hereditatis, tractus, a part, an hereditary portion, a tract of ground which used to be measured by a rope or cord, as it is now by us with the chain; turba, caterva, a band, or string of persons following one another; m. pignus, a pledge; dolor gravissimus, severe pain, as if bound; tormina quasi parturientum, gripes, or pains, as if of parturient women; a mast of a ship, from being bound with ropes; nauta, nauclerus, malus nauticus, rope-man, or sailor employed in handling the ropes, the man at the helm, from his binding himself to direct the vessel; also, חבלה f. Pignus. Chald. חבולה חבלא Corruptio, corruptum, spoiled. תחבולות f. p. Solertiæ, prudentia, consilia, advice, so wise that we are bound to follow it. חבצלת חבץ f. Rosa, a rose, a lily; from חבב To love; and צל The shade, as a flower loving the shade. חבק Amplexus fuit, to fold, to embrace; m. amplexus, an embrace. חבר Sociatus, joined; consociatus, conjunctus fuit; m. incantator, an enchanter, or one who joins words for the purposes of incantation; sodalis, a companion; consociatio, society; incantatio, enchantment. חברת f. Sodalis. חברה f. Sodalitium, fellowship. חבורה f. Vibex, tumor livens, a contusion, a bruise in which the blood is collected. חברברות f. p. Livores, the black spots of the leopard, so called from their resemblance to contusions, or bruises on the human body. התחברות f. Consociatio, fellowship. מחברת f. Junctura, a joining. חבש Ligavit, to bind; alligavit, obligavit, accinxit. חבת To be flat, or plain; sartago, m. a frying-pan, or flat plate. מחבת Idem, the same. חג Circularity of motion or

move; see זוע זערה f. Sweat, R. יזע. זעך To cut off; extinguere, to be extinct; extingui, to shorten. זעם Indignatus, to be indignant; detestatus fuit, sprevit, to despise; m. indignatio, resentment, to contemn, to threaten. זעף To be troubled, perturbatus fuit; indignatus, to be displeased; m. indignabundus, very angry; indignatio, anger, or displeasure. זעק Clamavit, to cry; exclamavit, assemble. זעקה f. Clamor, a noise. זער Little. מזער Paulum, a little; pauculum, paulisper, the same. Chald. זעיר Parvus, small. זעירה f. the same. זפה Arabic, To flow; f. pix, pitch, from its flowing. זק To strain off, R. זקק. זקן Senuit, consenuit, grown old; c. barba, a beard, from its belonging to years; m. senex, an old man; also, זקנה זקונים Senectus, old age. זקף Erexit, to lift up, crucify. זקק To pour forth, fudit, effudit; liquavit, to melt; purgavit, to cleanse; defecavit, to purify. זקים m. p. Catenæ, compedes, fetters made of cast iron, or copper. אזקים Jeremiah xl. 1. זר &c.; see זור. זרב Diffluere, to grow warm, melt, run out. זרה To scatter, sparsit; ventilavit, to scatter with the wind; cingere, to surround, as the ornaments scattered around the ark. זר m. Limbus, a border round a garment; ventilator, a fanner, or that which scatters corn. זר To separate, R. נזר. מזרה m. Ventilabrum, a fan; m. a circle, a girdle, a crown. זרזיף f. Irrigatio, stillatio, a dropping, a moistening; of זרה To scatter, and רזף Chald. To drop. זרזיר m. Accinctus, bound, a greyhound, horse, strong loins; of זרה To gird; and זר A limb. זרח To be diffused; oriri, to appear; exoriri, to arise; m. ortus, the east, or rising of the sun. מזרח m. Ortus, oriens, rising. אזרח m. Indigena, a native tree, diffusing its shoots and branches. זרם Inundavit, to pour forth; m. inundatio, an inundation, to carry away with a flood. זרמה f. Fluxus, a flowing, an issue. זרע To spread abroad; seminavit, to seed; sevit, sow, m.; also, Chald. Semen, seed; m. legumen, pulse, from their power of increasing, or extending. מזרע Locus consitus, a place sown. זרוע m. Sativum, the thing sown, or planted; also, אזרוע Brachium, armus, c. more frequently, f. the arm, which is capable of being spread abroad, or extended. זרק Sparsit, to sprinkle, aspersit, conspersit. מזרק m. Crater, phiala, a cup, or vessel for sprinkling. זרת m. R. זרה To scatter, or expand; spithama, a span, or the hand extended. זירה An olive; see זי.

or burning matter straining off, fetters made of metal which has been strained off. זית c. R. זי To be bright; olea, oliva, olivetum, the olive tree, from its splendour. זכה Purum esse, to be pure. זכך Idem, the same. זכו זכות f. Chald. Puritas, purity. זך Purus, pure. זכה f. Idem, the same. זכוכית f. Gemmæ nitidissimæ nomen, the name of a very beautiful gem; glass, from its clearness or transparency, or rather crystal. זכר To remember, meminit, recordatus fuit; odoratus est, to search out by smelling; m. memoria, the memory; memoriale, a monument, or that which causes any thing to be remembered; odor, a smell; mas, masculus, a male, or one who continues the memory of the family. זכור m. Masculinum, mas, of, or belonging to a male. זכרון m. Memoria, remembrance. אזכרה f. Suffimentum, a perfume offered to the gods at vintage time. זל To scatter and sow. זול זל To flow, R. נזל. זלג Curvature. מזלג m. Fuscina, a flesh hook, a fork, from their bended form; p. מזלגות. זלל To let go; m. commessator, a glutton, a debauchee, from their profusion. זלזלים m. p. Flagella in vitibus, vine shoots. זלעפה f. Prester, procella, a storm, a tempest, horror; from זלע Arabic, To burn; and זעף To be angry. זולת זלת Præter, except; nisi, unless; excepto; from זל To let go; hence they may be reckoned nouns, a letting go, a neglect. זם To think, R. יזם. זמם To devise; cogitavit, to think, either in a good, or a bad sense; molitus fuit, to endeavour, to contrive; also, m. זמה מזמה f. Molitio, an endeavour, or contrivance; cogitatio scelerata, a wicked thought, wickedness, a plot, because they are the consequences of device. Chald. זמן To appoint; parare, preparare, to be ready, to prepare, m.; also, זמנא Tempus designatum, the time appointed. זמר Putavit, to cut off; præcidit; psallere, to sing, or prune, or cut off all discordant notes; camelopardalis, an animal of the goat kind, from its browsing on the twigs of trees. זמיר m. זמירה f, Cantio, a singing. Chald. זמר Cantor, a singer. זמרא Musica, music. זמרה f. Palmes, surculus, the shoot of a vine, from its being pruned. מזמור m. Psalmus, a song. מזמרות Falces vinatoriæ, hooks for vines. זן m. Food, R. זון. זן Chald. Species, a variety, R. זנה To vary. זנב To attack the rear; m. cauda, the tail, or extremity. זנבות p. זנה To encircle; scortari, to encircle, or embrace unlawfully, or for hire. זונה f. Meretrix, a harlot, from her unlawful embraces. זנות תזנות f. Scortatio, the state of whoredom. זנונים m. p. Scortationes. זנח Deseruit, to cast off; abjecit, rejecit, to reject. זנק To leap up; exsiliit, subsiliit. זעה To

tavit, to dwell improperly with a woman. זבול m. זבולה f. Habitaculum, a dwelling, a city. Chald. זבן Emit, to buy; redemit, to redeem; vendere, to sell. זג To join; m. cortex, bark joining the wood; cutis uvarum, skin of the grapes, inclosing, or connecting its parts, stone of the grape. זד To swell, proud, &c. R. זוד. זה see זו c. more frequently than, m. Hic, here; iste, istud, this. זה To scatter, R. נזה. זהב To be clear; m. aurum, gold; aureus nummus, gold coin; aurea lux, clear light, clear water, fine sky, from their shining. זו R. זוז A post of a door. זהם Fastidivit, to loath; detestatus est, to abhor, to defile, nauseate. זהר Splenduit, to shine; monuit, to warn, or convince by enlightening, to foresee, or be cautious, arising from more knowledge, or light; m. splendor, shining. Chald. זהירין m. p. Moniti, warned. זוב Fluxit, to flow, profluxit; m. fluxus, filth, profluvium. זב Fluens, gonorrhœa affectus, affected with gonorrhœa. זוד To swell, or boil full of anger and pride. זד Superbus, proud, or swollen with pride. זדון m. Superbus, superbia, pride. זוה To verge, to incline; f. angulus, a corner. מזוים m. p. Anguli, corners; promptuaria, store houses, or granaries where the articles are laid. זוז To move to and fro, f.; also, מזוזה f. Postis, a door post on which the door moves to and fro. זיז m. Fera, a wild beast, from its roving backwards and forwards. זול To cast away; vilum esse, to be vile, or worthy of rejection; vilipendere. זולל m. Vilis, nasty. זלה f. Vilis res, an affair rejected. Chald. זון To prepare; pascere, to feed; alere, to nourish. מזון זן m. Alimentum, cibus, food, or that which is prepared for us; m. p. bene pasti, well fed, applied to creatures. זונה f. Caupona, a woman who keeps an ale-house, or rather a grocery, from the food therein contained. זוע To tremble, tremere; movere, to move. זעוה זועה f. Commotio, a stirring. זור To compress, comprimere; to sneeze, sternutare; to estrange, alienare; from זר To cast out, to cure, or compress, to wound from מזר To be corrupt, or rotten. זר Alienus, a stranger. זרא Nausea, a loathing. מזור m. Vulnus, a wound; sanatio vulneris, the healing of a wound. זחח Tolli, to take off, to loose. זחל To skulk, or fear; repere, to creep. זי To be bright; hence Chald. זיו m. Splendor, brightness; also, זו Nomen mensis Aprilis, April, so called, because at that time of the year the splendour of the solar light is great beauty. זיו m. Splendour, also an animal. זינא זין Chald. but Heb. in the p. זנורה and אזנים Arma, arms, R. זנה To encompass; hence arms encompassing the body for defence. זיק m. R. זק To strain off; scintilla, a spark, flame,

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The sixth letter, and the third vowel; it has the name and shape of a hook, whence it is derived. When used as a connective it is servile. As a prefix it is the conjunction, and; from וו To connect; in this state it may, and occasionally has the following meanings; even, therefore, on this account, but, indeed, for, when, if, that, so, then, also, not, neither, that; when it is prefixed to the future. Inserted after the first radical it denotes the participle of the present tense, as, פוקד Visiting; also nouns implying present action, as, סוחר A merchant, or one who is trading. Inserted before the last radical it denotes the participle passive, as, פקוד Visited; also nouns implying an action past, as, רכוש Wealth acquired; from רכש To acquire wealth; affixed from הוא to a noun, his; to a verb, him; it forms the third person plural of verbs: in the imperative second person plural, and then is the latter part of the pronoun מו postfixed; and for the imperative ו is the middle part of the pronoun אנתון You, (see Robertson's Lexicon, p. 42.) It is paragogic, after verbs, nouns and particles, and in all these instances, the imperative excepted, it may be reckoned a contraction of מו the pronoun they, or these; postfixed with ת it forms the plural termination feminine for the most part. ו And, et, R. וו To connect; hence m. uncinus, a little club; uncus, a hook, from its hold; a chapter. והב perhaps the name of a place. ולד A child; for ילד Which see.

ז

The seventh letter, and fourth consonant in the alphabet. זאב To hasten, to be impetuous; m. lupus, a wolf; a leopard; a panther, from their impetuosity. זאע To tremble, R. זע. זארת R. זרת This or that, this, she. זב To flow, R. זוב. זבב m. זבוב Musca, a fly, from their issuing from the eggs. זבד Donavit, to endow; m. donatio, a dowry; donum, a gift. זבח Mactavit, to slay; sacrificavit, to sacrifice; m. sacrificium, a sacrifice; mactatio, a slaying. זבחת f. Sacrificatio, offering sacrifice. מזבח m. Altare, the altar for the offering of the sacrifice, a victim, a feast. זבל Habitavit, to dwell; cohabi-

stultitia, foolishness. הלם Tudit, to beat; contudit. הולם Tusio, a clipping. הלום Huc, hic, there, here, thither; that is, wherever the foot strikes. יהלום m. Adamas, a diamond, from its extraordinary hardness. הלמות f. Malleus, a hammer; tudes, a bruiser. מהלמות Contusiones, bruises. המה Tumultuari, to be noisy, strepere, perstrepere. המיה f. Strepitus, a tumultuous noise. המים m. p. Streperi, noisy fellows, thrasones. המון m. Strepitus, tumultus, rough; turba, a crowd, from their noise; copia, plenty. המית Strepitus, tumultus. המל To speak, R. מל To separate, as sounds. המולה המלה f. Strepitus, a noise; tumultus, noisy. המם Quassavit, to shake; contrivit, to wear; profligavit, to waste. המן Multiplicari, to be numerous, or noisy, R. המה To be tumultuous. המס Arabic, To break; m. המסים m. p. Stipulæ, straw, from its being broken; cremia, dry sticks for burning, being broken for that purpose; melting liquid, R. מסה To melt, break, or dissolve. המר To impel, or break. מהמרות f. p. Scrobes, foveæ, ditches, or pits, where the earth is broken. הן To be ready; en, lo; ecce, behold. הנה Idem, the same; si, if; sive, whether; particles denoting the presence of an object; also huc, hither, &c. הסה Siluit, to be quiet. הפך Vertit, to overthrow; mutavit, to change; versus, turn; m. diversum, contrarium, different. הפכה מהפכה f. Subversio, an overthrow. הפכפך Versatilis, changeable. מהפכת f. cippus, a pair of stocks. תהפכה f. Perversitas, frowardness. הצלה f. Freedom, R. נצל. הצן Ferrum, iron; m. currus falcatus, a chariot, being made of iron. הרג Occidit, to kill, interfecit; m. also הרגה f. Occisio, slaughter. הרה To protuberate, concepit, to conceive; f. gravida, pregnant. הורה m. Genitor, a father; f. genitrix, a mother. הריון הרון m. Conceptus, conceiving. Chald. הרהר Cogitavit, to think, or have many conceptions. הרהור m. Cogitatio, thought. הרמון הרם m. R. רם To be lifted up; palatium, a palace, from its height. הרס To destroy, overthrow, destruxit, demolitus est, subvertit, perrupit; also m. הריסות f. Destructio, a pulling down. הר הרר m. R. הרה To protuberate; mons, a mountain. התבהלה f. Chald. Celerity, R. בהל. התחברות f. Society, R. חבר. התל To jeer, ludificavit; to sport, illusit. מהתלות f. p. Ludificationes, sports. התה Prava moliri, to contrive mischief, machinari; also to rush violently, R. התה To hasten.

mariner, acclamation, or extending the voice. הדבר m. Rulers, R. דבר To lead. הדך To crush, bruise; contudit. הדום הדם m. R. Arabic, To be round; scabellum, a footstool, from its rotundity, a piece of any thing that is round; Chald. membrum, or a part of any thing; frustum. הדס m. Myrtus, a myrtle. הדף Impulit, to push, or thrust; deturbavit, to expel; expulit, to cast out by force. הדר Honoravit, to adorn, decorate; m. הדרה f. Chald. הדרא Honor, decor, majestas, honour, &c. הה Ah, alas! הו O! woe, R. נהה To lament, alas! הואיל To fix. הוא Permanent existence, or the thing existing; ille, ipse, he. הוד m. Decus, glory; decor, honour; gloria, renown; majestas, grandeur, R. הדה To dart forth, or make conspicuous. הוה To be, fuit; also Chald. הוא Idem; f. Ærumna, care; pravitas, crookedness; also substantia, substance; opes, wealth. הוי הו Heu, alas; hei, ah, &c. Chald. הוך Proficisci, to go, ire. הום Divexavit, to vex many ways; turbavit, to shake. מהומה f. Divexatio, trouble; strepitus, a noise; tumultuatio, a swelling noise. הון To be prepared; m. substantia, substance; opes, wealth; sufficientia, enough. הזה Stertere, to snore; somnolentum esse, to be drowsy, to rave, dream, sleep. הי Heu, alas; væ, wo; planctus, lamentation. הוא היא f. Illa, she; p. הן. הנה for הני plural of הן To be present. החל To begin. היה To happen; fuit, to be. הי Hy, ho! היה the same as הוה To be. הך To go. היך Quomodo, how. הין To be ready, paratus fuit; m. hin, a liquid measure, ready for the purpose. הך To go, R. הוך To go. היכל הכל Large, roomy, spacious; m. palatium, a palace; templum, a church, from their extent. הכר To know again; obfirmavit, to resolve. הכרה f. Obfirmatio, firmness, insult, impudence, or a forward knowing of people again. הל To shine, R. הלל. הלאה הלא To remove, or cast to a distance, far off; ultra, beyond; ulterius, farther. הלז This, that. הלך Ambulavit, to walk; ivit, abivit, to depart; adivit, accessit, to approach; m. itio, a walking, ambulatio; fluxus, a flowing as of the sea; Chald. m. Vectigal, a tribute, tributum. הליך m. הליכה f. Ambulatio, incessus, a travelling. מהלך m. Iter, a road; profectio, a journey. תהלכות f. p. Progressiones, journies, &c. הלל To move quickly, to be foolish, or move one's self with pride; insanire; laudavit, to praise, to move quickly in song; splenduit, to shine. הילל m. Lucifer, the morning star. הלול מהלל m. תהלה f. Laus, praise. הוללות הוללה f. Insania, madness. הללויה Laudate Dominum, hallelujah, praise the Lord. תהלה f. Lux, light, from its brisk motion; splendor, shining; laus, praise;

daughter. It is interrogative, or expresses a doubt, perhaps from מה What. האתה Art thou my very son, Genesis xxvii. 21. It is employed in forming the conjugation hiphil, and its passive hophal; the active voice having י inserted before the last radical, as, הפקיד He has caused to visit. הפקד He has caused to be visited. Prefixed to ת they form the hithpael conjugation, as, התפקד He hath visited himself. It forms feminine nouns from היא She. חכמה f. Wisdom; from חכם To be wise: it forms the third person singular, preter feminine, as פקדה She visited; when affixed to a noun, or verb, her, as, פקדה He visited her. ידה Her hand. To words of time or place, to, towards, as, ארצה In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אהלה His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוא Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יחישה Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, ישועתה Psalm iii. 3. To a particle, as, איכה Alas! how, by what woful calamity. To a pronominal affix, as, ולא יענוכה They will not answer the repeated cries, Jeremiah vii. 27.

הא

Chald. Heb. En, lo; ecce, behold. האח Aha, ah! הבהב Offering gifts. הב To give, R. יהב. הבל To emit vapour; vanum fieri, vel effici, to be made, or become vain; vanescere, to disappear; m. vanitas, vanity, or a vapour, an idol, or vanity. הבנים הבן m. p. Ebena ligna, ebony, or elephants' teeth, R. הב Dusky, which is the colour of the teeth of that animal. הבר To cut off; contemplari, to contemplate the heavens, by observing and dividing them as astrologers do who pretend to know the future destinies of men, observare; m. astrologus, a star-gazer. הגה To bring, or carry forth; meditari, to muse, or propose any thing to the mind; mussitare, to mutter, to complain as doves, to growl as lions; m. loquela, speech; gemitus, a groan. הגות הגיון הגיג Meditatio, contemplation; f. a tale, or any thing proposed to the mind, a song, Psalm xcii. 4. הגינה הגן Recta, conveniens, direct, fit, elegant. הר הידר הדר m. R. הדה To dart forth, or stretch forth the hand; immisit, extendit, celeusma, the shout of a

Parian marble, from the round shape which it assumes when formed into pillars; aut lapidis pretiosi nomen, or the name of a precious stone or pearl, from its round form; also m. a generation, R. דור. דרא דראן m. Contemptus, despising; fastidium, loathing, R. דרא Arabic, Repulit, to drive back. דרבן דרב m. R. דרב To sharpen; stimulus, a goad; aculeus, any sharp thing. דרג To proceed gradually, to ascend a steep place; m. precipice. מדרגה f. Gradus, a step; præcipitium, a steep place; præceps gradatio, a steep ascent. דרדר A thistle, from its liberty of growing, or encompassing places at its pleasure. דרך To go, to come; calcavit, conculcavit, to trample; ivit, tetendit arcum, to stretch the bow; c. via, a way; iter, a road; mos, a custom, consuetudo. מדרך m. Calcatio, a trampling; vestigium, a track. דרכמנון Drachma, a dram; from דרך A way; and מנה To distribute, because necessary for the traveller. דרום דרם m. Meridies auster, the south, from the Arabic, to shine, from the splendour of the meridian sun. אדרע דרע f. Chald. Brachium, the arm; the same as Heb. זרע The same. דרר m. Libertas, liberty; hirundo, a swallow, a turtle, a sparrow, from their liberty of going about where they please; from דר To encompass. דרש Quæsivit, to enquire; inquisivit, to search, to seek, perquisivit. מדרש m. Commentarius, a commentary, or enquiry; historia, a history. דש or דוש To tread out corn. דשא To produce grass, herbascere; m. herbula, tender herb. דשן To fill up, to fatten, saginatus, fattened, pinguefactus; fuit redegit in cineres, to reduce to ashes, or to take the oil, or fat from it by burning; m. pinguis, fat; pinguedo, fatness; cinis, ashes. דת To appoint; f. lex, edictum, a law, an appointment by a superior, custom, statute. דתאא f. Chald. Herbula; tender herb; from Heb. דשא Grass. Chald. דתבריא Legis periti, skilled in law, counsellors; from דת A statute; and בר To declare, or make plain.

ה

Is the fifth in the order of the alphabet; it is reckoned a vowel, and is one of the servile letters, as such it is prefixed, being one of the Eamentic letters to nouns, from הא To behold; it then signifies, that, the, this; as, איש A man; האיש That man, the man, or this man. It is used as an adverb of calling, from הא To behold; as הכרת O

m. tenuis, slender; exhaustus, worn out; pauper, poor, &c. דלג To dance; saliit, subsiliit, transiliit. דלה To draw water; hausit, exhausit, to lift. דלי m. Urna, situla, a bucket, from its drawing water. דלה f. A curl, or hair, from its drawing its juices, or support from the body, lace, or appendages to their garments. דליות f. p. Propagines, shoots, drawing their support from the parent stock; palmites, Idem, the same. דלח To trouble the water. דלל Attenuatus, weakened; exhaustus fuit, to be weakened. דלה f. Attenuata, weakened; peniculamentum, a part of a garment, from its slender fabric. דלף Stillavit, to pour out, drop; perstillavit; m. stilla, a drop, or dropping. דלק Accendi, to inflame; ardere, to burn; insectari, to pursue as in anger. דלקת f. Febris ardens, burning fever. דלת דל f. Janua, a gate; porta, R. דלה To draw, to be thin, which though thick is, when compared with the posts, thin, a leaf, or rather the columns of writing into which the ancient volumes, or scrolls were drawn. דם m. Rest; see דמה דום to be equable, to be quiet; similem esse, to be like; assimilavit, siluit, quievit, cessavit. דם m. Sanguis, blood, from its wonderful power of being assimilated to the body, or from אדם To be red, death, or quietness; imaginatus est, cogitavit, to think, or form an image of any thing in the mind. דמי m. Rescissio, a cutting off, or reducing to quietness, the life being taken away; also דימיה f. Silentium, silence. דם דמיון m. דמות f. Similitudo, likeness. דמם Idem, the same. דממה f. Silentium, silence. דמן To pollute; m. stercus, fimus, dung. מדמנה f. Fimetum, a dunghill. דמע To ooze out; lachrymatus est, to shed tears; f. a tear, from its oozing out, liquor, for the same reason; lachryma, liquor. דמעה f. Lachryma, a tear. דמשק m. Angulus, a corner; latus, the side of a hill; from דמה To cut off; and the Arabic, שקק of the same meaning. דן To judge; also R. דין. דנה Chald. Ille, iste, this, that. דנג Soft, yielding; m. cera, wax, from its yielding nature. דע Knowledge, &c. R. ידע. דעק To quench; extingui, to be consumed. דפי דפה m. Infamia, reproach, a backbiter, R. נדף To drive, or hurry away one who rashly reproaches another. דפק To drive, to beat; pulsavit, bruise, break. דץ To exult, leap for joy, become joyful, R. דוץ. רק דקק To beat, or be beaten small; comminuit, comminutus fuit; m. minutus, thin; gracilis, slender; res minuta, an atom; aulæum, a curtain, or thin cloth, cortina. דקר Transfixit, to thrust through; transfodit, to dig. מדקרה f. Transfossio, a digging through. דר To encompass, to dwell, R. דור Parium marmor;

the place of abode of these birds. מדוכה f. Mortarium, a mortar. דום Siluit to be still; obmutuit quievit. דם m. Quies, rest. דומה f. Silentium, silence; sepulchrum, the tomb, or place of silence. דומם Silentium, silence; silens, quiet. דון Judicare, to judge, contend, strive. דן m. Judex, a judge. דון דין m. Judicium, judgment; causa, a cause of judgment; sententia judicata, the opinion considered.; also Chald. דינה דינא Idem, the same. מדון m. Contentio lis, strife. דוץ Exsilire, exsultare gaudio, to leap for joy. דור in Arabic, To encompass; habitare, to dwell, or encompass a place with tents; m. an age. דר Ætas, generatio, a generation, or the time of men dwelling together, a race. דור m. מדורה f. Pyra, rogus, a funeral pile, from its round form. Chald. מדור Habitatio, a dwelling. דוש To thresh corn, trituravit. דיש m. מדשה f. Tritura, a threshing, or beating small. דישון m. Pygargus dama, a fallow deer, from its timidity; (see Simon's Lexicon.) דחה Impulit, to impel, to throw down. מדחה דחי m. Impulsio, a driving forward. Chald. דחון Mensæ, cantiones, instrumenta musica, instruments of music played on by impulse. Chald. דחל from Hebrew זחל Timere, to fear. דחיל Terribilis, dreadful, fearful. דחן m. Milium, white millet, R. דחה To impel, from its pressing forth such a quantity of grains. דחף To press forwards, impulit. מדחפות f. p. Impulsiones, precipices, from their impelling forwards. דחק To oppress; arctavit, to straiten; pressit, to bear down. די m. Sufficientia, sufficiens, enough; Chald. qui, quæ, quod, who, which, that; quia, because. שדי Omnipotens, almighty; of ש for אשר Who; and די Sufficiency. דיה f. Milvus, a kite, from its blackness; hence דיו m. Attramentum, ink, from its colour. דימיה f. Silence, R. דמה. דין m. judge, from דן or דון To rule, a province, or the jurisdiction of a judge. דיק m. Munitio, a fort; propugnaculum, a tower; from דק To beat small, from their power to overcome their enemies. דק Chald. Hic, is; iste, he. Chald. דכן Hic, iste, hæc, ista, this. דכא Attrivit, to bruise, contrivit; m. contritus, worn, or bruised. דכה Atteri, to be worn. דכי m. Contritio, a wearing, or the roar of the sea, or the waves, or breakers. דך דכך m. Attritus, worn; pauper, poor, worn, or afflicted. דכף m. The Upupa, or Houp, about the size of a lapwing. דכר Chald. Recordari, meminisse, to remember; m. aries, a ram, or mule, because it causes the race to be remembered, being continued. דכרונה f. Chald. Memoriale, an affair to be remembered. דכרניא Res memorabiles, affairs worthy of rememberance. דל To exhaust;

place of the temple. דבורה f. Ductus apis, a bee, from the admirable order in which they go forth. דברים p. Verba, words; rates, rafts driven by oars. Chald. הדבריא Gubernatores, governors, or those who lead, or bring forth others. מדבר m. Desertum, the desert, or barren country into which cattle are driven to be fed. דבש To conglutinate; m. mel, honey, from its adhering in lumps, or bunches; palma, the hand; from דבש To carry, not used now, from the hand carrying; dactylus, a date, the fruit of the palm-tree, from their sweetness like honey. דבשת f. Gibbus camelorum, a camel's back, with the bunch of flesh and hair found thereon. דגה To multiply. דג m. A fish from its wonderful prolific power, to fish; f. increase, also a fishing-boat; also דגן m. Corn, from its power of multiplying. דגל Vexillum erigere, to raise a standard; m. vexillum, a standard, from its being raised. דגר To sit on eggs, or young ones, as a bird, to warm, to heap, or draw together for the sake of warming; collegit, congregavit. דד m. R. ידד Arabic, To love; uber, mamma, the breast, or the seat of affection, or love. דד To urge; thrust forward, Psalm xlii. 5. דד To flee, R. נדד. דדה To go softly, to go before; incedere, gradi sensim et leniter. דהב m. Chald. Aurum, gold; also דהבא Idem, the same; from Hebrew זהב Shining. מדהבה f. Aurea, golden; auri cupida, fond of gold. דחון m. Instruments of music. דהם To come upon a person suddenly, to stupify; obstupescere, to fright. דהר Plaudere, to shout, noise of galloping. דהרות f. p. Plausus, shouts. תדהר m. Teda, a torch, or rather a song at a wedding. דוג To fish; piscari, R. דג To multiply. דגה דאג דג Piscis, a fish, from it wonderful prolific power; m. piscator, a fisher. דוגה f. Piscatio, a fishing. דד To thrust forward, R. ידד. דוד m. R. דד The breast, as the seat of affection; dilectus, beloved; amicus, a friend, or one loved; patruus, an uncle, or one beloved, from the relation which he bears; m. canistrum, a basket for carrying bricks, perhaps from its being carried on the breast; sporta idem, the same; lebes, a kettle, from being the form of the breast; pelvis, a bason, for the same reason. דודה f. Amita, a father's sister. דודאים Mandragoræ, mandrakes, from their delightful, or beloved smell. (see Bates' Critica Hebrea.) דוה To be languid; m. also דוי Languidus, dull. מדוה דוה דוי m. Languor, dulness; debilitas, weakness. דוח To cleanse; abluit, to wash, cast out; dispulit. דוך To bruise in a mortar; tudit, contudit. דוכיפה Gallus silvestris, vel attagen, a woodcook; from דוך A cock; now not used, and Syriac כיפא A rock, from

a suburb, from its being without the city. מגרשות f. p. Suburbia, suburbs. גשם To lie, or lean hard upon; m. imber, a shower, from its heaviness in eastern countries. Chald. Corpus, the body, R. גש To feel, a palpable substance. גשש Palpare, to feel, or grope. גתת גת Cutting, beating, pounding; f. torcular, a wine-press, a large vessel in which they used to press their grapes by treading. גתית f. A musical instrument which perhaps gave out its sounds by pressure.

ד

The fourth letter of the alphabet; it receives the name and partly the shape of a door. דא Chald. Hæc, ista, this; hoc, illud, that; a pronoun corresponding to זה This; and changed from it, placing as is common in Chald. ד for ז and א for ה. דאב Dolere, to mourn, mœstum esse, to be sorrowful, flow, die by famine. דאבון m. דאבה f. Mœstitia, sadness. דאג Solicitus fuit, to be anxious, to be in pain, a fish, m. R. דוג. דאגה f. Solicitudo, care; anxietas, anxiety. דאה Volitavit, to fly; f. milvus, a vulture, from sailing in the air with expanded wings, a fly. דאן for דן To judge. דאר To dwell. דב To murmur, mutter, grumble, to speak, loqui; c. ursus, a bear, from its growling, or grumbling. דבה To tremble, to quake; m. stercus, dung; from Chald. דב To flow; hence דבא m. Sermo, a speech; robur, strength. דבב Loqui, to speak; the same as דב. דבה f. Fama mala, a bad report. Chald. דבח Sacrificavit, to sacrifice. דבחין Chald. Sacrificia, sacrifices. מדבחא f. Altare, an altar for sacrifices, דבך To place or lay in rows; m. נדבך Paries, a wall, from the stones being placed in order; ordo, a lay of stones, from their order, or regularity. דבל To dry up, or wither. דבלה f. Palatha, a lump of dried compressed figs. דבק To cleave to; adhærere, cohærere, conglutinatum esse, join, solder, to pursue, or endeavour to join with a person; m. adhærens, joining; conjunctus, joined; glutinum, fastened; junctura, a joining; commissura, the joining of any thing. דבר To drive, or bring forward; loqui, to speak, or bring forward one's sentiment; m. sermo, verbum, res, a word, a sentiment expressed or brought forward, a thing that has been produced, or brought forward; pestis, the plague, that which brings, or drives men to their graves; ductus, a pipe for bringing water; ovile, a sheepcot, or place into which cattle are driven. דביר m. Adytum, the oracle, or speaking-

miscarry, or reject the seed; m. fastidium, a loathing. נער Increpavit, to reprimand; compescuit, to stop. נערה f. Increpatio, a chiding, or blaming. מנערה Increpatio, perditio, exitium, destruction. נעש Concuti, to tremble; commoveri, to be moved. נף m. R. נגף To strike; ala, a wing, from its striking the air; corpus, a body, something able to be struck; hence, to adhere, to shut, inclose, R. נוף. נפן f. Vitis, a vine, from its striking, or flapping. נפר m. Gopher, cedri species, gopher wood, a kind of cedar; perhaps, says Parkhurst, a general name for such trees as abound with resinous inflammable juices as the cedar, cypress, pine, fir, &c.; hence נפרת f. Sulphur, brimstone, or burning stone, or that inflammable matter which God rained upon Sodom and Gomorrah. נר To move, R. נור also ננר To pour out. נרב m. Psora, scabies maligna, scurf, or scab; in Syriac, to be leprous. נרנרה f. The throat; from נרה To stir up, because the throat in animals, in which is the wind pipe, is continually moving. נרר To scrape; scalpere, to scratch. נרה To excite, to fight; miscere, suscitare lites. תנרה f. Conflictus, a contention. נרן exscindi, to cut off. נרזן m. Securis, an axe, from its power of cutting off. נרטל A bason, see אנרטל. נורל נרל m. Sors, a lot, or stone cast into the urn to end the strife; from נר To move; and לא Not; p. נורלות. נרם To make bare; m. os, a bone, because it is bare; fastigium, top, or ridge, or bare part of the stairs; exossare, to pluck out the bones. נרן f. R. נרה To strike; area, a threshing-floor, from the agitation of the grain. נרם To break; comminui, to wear to pieces; hence נרש Comminutum, broken into small parts. נרע Subtraxit, to subtract; minuit, to lessen, detraxit. מנרעות f. p. Contracturæ, contractions; diminutiones. נרף To roll, convolvit; everrit, to sweep; m. a fishing-net, from its catching fish. אנרוף m. Pugnus, the fist, or hand, from its catching what it holds. מנרפה f. Gleba, a clod, or a concretion of earth. נרר R. נרה To excite; dessecuit, to cut in pieces; ruminavit, to chew, or cut, or raise the cud from the rumen, or first stomach; hence נרה f. Rumen, the cud of beasts; cibus ruminis, the food of the stomach. נרון m. Guttur, the throat, or rather the wind-pipe through which the air is continually moving backwards and forwards. נרנר m. Granum, a grain; bacca, a berry, or fruit left at the top of the branch, and consequently tossed or agitated by the wind. מנרה f. Serra, a saw, from its power of cutting. נרנרת נרנרה f. Faux, the throat, or neck. נרש Expulit, to expel; m. extrusum, wheat, or corn driven out of the ear. מנרש m. Expulsio, a driving out; suburbium,

a rolling; marmor, marble, or stone for rolling; to a particle בגלל. Propter, on account of; occasione, because, or that the thing has so happened, or rolled about. גליל m. גלילה f. Limes; confinium, a limit, confine, or boundary, from its turning about. גלולים Idola quasi stercorea, or gods of dung, always a term of abhorrence. גליון m. מגלה f. Volumen, a roll; liber, a book, because rolled in ancient times. גלגל m. Rota, a wheel; sphæra, a globe, from its round or rolling form. גלגלת f. Calvaria, cranium, caput, a head, or skull, from its rotundity. גלם To twist round; convolvit, involvit, wrap, or roll; m. massa rudis et informis, an embryo, from its being rolled in the womb. גלום Pallium, toga, a cloak, a wrapper, from the manner in which the body is inclosed with them. גלמוד Very hard, or sterile; solitarius, solitary, or not productive; in the Arabic the word signifies a stone which is not very productive. גלע To meddle; immiscere, to mingle. גלש To shine; glister, glisten; detondit, to sheer, or make to shine from baldness; deglabravit, to make smooth, or shining. גם To be full; as a particle, etiam, also; denoting fulness. גמא To sup up; absorpsit, to drink; exsorpsit, to swallow; m. juncus, a rush, or reed, from its absorbing water, hollow or spungy, absorbing water, a wave. מגמה f. Haustus, draught of water; absorbitio, a drinking up of water. גמד To be contracted; m. cubitus, a cubit, or span, fist, hand, from their contraction when necessary. גמדים Gammadei, Gammadims, Ezekiel xxvii. 2. perhaps so called from the place of their habitation projecting into the sea in a contracted form. גמל Retribuit, to recompense, or return; rependit, to wean; educavit, or render the child fit to be returned to the father; maturavit, to ripen as fruits when they recompense their owners, abluctavit; m. camelus, a camel, from the revengeful temper of that creature. תגמול גמולה גמול Retributio, or recompense. גומץ גמץ Syriac, to dig; m. fossa, a ditch, or place dug. גמר To consume; perficit, to finish; deficit, to fail; desiit, to be a wanting. Chald. גמיר Perfectus, finished; perfectio, complete. גן To protect; m. hortus, a garden, or a place protected with a fence. גנב To hide; furatus est, to steal; surripuit furtem; m. fur, a thief. גנבה f. Furtum, stealing. גנז m. Thesaurus, treasure, Arabic, to collect; hence גנזך Gazophylacium, a treasury. גנן To protect, protexit. גן m. גנה f. Hortus, a garden. מגן m. Clypeus, a shield, from its protecting. מגנה f. Obtegumentum, a concealing, or protecting. גע To touch, R. נגע. געה To low, bellow, or roar, mugiit, boavit. געל Fastidire, to reject, abhor,

a cutting; lapis cæsus et politus, a stone cut and smoothed. גזל To oppress; rapuit, to take with violence; diripuit, to snatch; m. rapina, plunder. גזלה f. Raptum, the thing snatched, rapina. גוזל m. Pullus, the young of pigeons, and of eagles, from their rapacity. גזם To cut short; m. eruca, a caterpillar, or locust which is furnished with sharp teeth well adapted for cutting short. גזע To cut, cut off; m. truncus succisus, a stock, or root that hath been cut down. גזר Secuit, to divide; abscidit, to cut off; decidit, to snatch; decrevit, to appoint, or cut short a controversy; m. a segmentum, a segment, or the part cut off. גזרה f. Decisio, a cutting off; segmentum, excisio, septum, a division. Chald. decretum, a decree; and גזריא גזרין Haruspices, soothsayers, from their cutting up the entrails of animals and inspecting them. מגזרה f. Serra, a saw; securis, a hatchet, from their power of dividing. נח To break, burst, or thrust forth; hence a deliverer, or burster forth. גחל To glow. גחלת f. Pruna, a lighted coal, from its shining. גחן To bow down, fall down flat, or prostrate. גחון m. Venter, the belly, or lower part of the body of those creatures called reptiles. גיא גי m. R. גאה To rise; vallis, a valley, or rather a rising ground ascending to the adjoining hill. גיד m. R. גד To assault; nervus, a nerve, or that part which is assaulted by the mind in volition. גיל m. R. גל To roll; similitudo, likeness, same age, or condition of the same sort; that is, according to the same term, revolution; continuance, to exult, rejoice, or turn this way or that way for joy. גיף R. גנף To hit, to shut to, as the doors in a city gate, or to hold or strike them so that enemies cannot enter. גיר m. R. גאר Arabic, hath drawn; calx, lime, chalk, because drawn from the earth. Chald. גירא Idem, the same, גל To roll; m. cumulus, a heap, or many things rolled together; scaturigo, a spring, or rolling of water. גלה f. Lecythus, lenticula, a vial, or bowl from its round form. גלב m. Tonsor, a barber, or shaver, bald, or shaved, R. גלף Arabic, rasit, to shave. גלד To congeal, to condense, to crust over; m. cutis, pellis, the skin, from its use, &c. in the body. גלה To remove, migravit; abductus fuit captivus, to go into captivity; revelavit, to discover. גלות גולה f. Chald. גלותא Deportatio, a transmigration, or removing from one country to another. גליונים m. p. specula, mirrors, from their discovering objects to us. גלח Rasit, abrasit, to grave, to shave. גלל the same as גל To roll; volvit, to roll; convolvit, to roll much; devolvit, volutavit; m. stercus convolutum, dung, or the fœces, from their round form; Chald. devolutio,

blaspheme; contumelia affecit, to load with reproach. גדופה f. Convicium, brawling. גדר Sepsit, to inclose; m. faber murarius, a maker of walls; also גדרה גדרת Maceria, a wall, murus, paries; sepes, a hedge. גדיש גדש Acervus frugum, a heap of corn; tumulus, a mound, or heap of stones, or earth. גה Hic, iste, this; for זה. גהה To repair; sanavit, to cure; f. medicina, a medicine, or that which cures. גהר Procumbere, to bend; pronum expandere, to be prostrate, to stretch, to breath upon. גוב m. R. גב Protuberance, locusta, a locust, from its continually haunching out its back. גבים Locustæ; trabes, beams; foveæ, fossæ, cisterns, caves, or vaulted places, from their form. Chald. also גובא גבא Fovea, a ditch. גו גוה m. Corpus, a body; tergum, the back; medium, the middle; f. pride; from גאה To swell or rise; also a scale, from its rising, the back for the same reason. Chald. also גוא Medium. גוז To pluck off; abscidit, abripuit, avulsit, abscessus fuit; also to bring up, or feed with grass that is cut, or plucked off; m. avulsor, one that cuts off, as in shearing sheep; eductor, one that leads out cattle for grazing. גוח To break, or burst; prodiit, eduxit, to bring, or go forth, to groan, or break forth in groans; m. eductor, or that which breaks forth. גוי m. R. גוה To form into a mass; gens, a nation, or the mass of the people. גול R. גל To roll; exultavit, to rejoice, to leap for joy, or be glad; that is, to jump, or turn this way, or that way for joy. גיל m. גילה f. Exultatio, gladness. גוע To labour; exspirare, to pant for breath, to die, to expire. גוף m. גופה f. R. גנף To strike against; corpus, a body, or the solid substance that resists striking; secludere, to shut to, as the doors in a city gate, or strike, or hold them that none may enter. גור R. גר To sojourn, or dwell; peregrinare, diversari, habitare, timere, to fear; has for its root יגר To shrink, or draw back, fear, or a shrinking; m. catulus, a lion's whelps, so little that it sojourns with the dam. גר Peregrinus, a stranger, or one who sojourned among the children of Israel. גרות f. Hospitium, kindness, or favours done to strangers. מגור m. מגורה f. Formido, fear, metus; commoratio, a staying. מגורה f. Granarium, a place where corn abides, or is kept. גוש m. R. גגש Being close to; strigmentum, filth, or being close to the dust, a clod. Chald. גזבר Quæstor, a treasurer; from גנז To treasure, to lay up; and בר Pure. גז To take off, R. גוז גזז Tondere, to pluck off; abscindere; m. גז Vellus, a fleece of wool that is plucked, or shorn off; secta herba, mown grass, or rather that which has been eaten down. גזה f. Idem, the same. גזית f. Cæsio,

the back, from its shape; eminentia, a little hill, from its swelling; fornix, an arch, or vault, from its form. גבות f. p. Supercilia, eyebrows, or the forehead, from its shape. Chald. גבא גב Fovea, a ditch, fossa. גבה Elatum esse, to rise; attollere, to raise; m. altus, high; elatus, raised. גבה גבהה m. also גבהות f. Altitudo, height; hence גבח m. Recalvaster, bald before and behind, or the bare head; prominent. גבחת f. Recalvatio, or making bald. גבל Terminavit, to limit. גבול m. Terminus, a boundary. גבולה f. the same. גבלות f. Terminatio, the end. מגבלות f. Terminatæ the bounds. גבן m. R. גב Protuberance; gibbosus, crooked. גבנון Gibbosus valde, very crooked. גבינה f. Caseus, a cheese, from its gibbous form. גבע The form of a cone. גביע Scyphus, a cup, from being in the form of a cone. גבעה f. Collis, a hill, from its shape. מגבעות f. p. Tiaræ, turbans, from their shape. גבעול m. Culmus, a stalk; from עלה A branch; and גבה Height. גבר To be strong; valere viribus, robustum esse, prævalere; m. vir, a man, from his strength; Chald. also גברא Idem, the same; plural, גבריא גברין. גבור Potens, powerful; fortis, brave, arising from strength. גביר m. Dominus, a lord, from his strength, or power. גבירה f. Domina regina, a queen. גברת Domina, a lady. גבורה f. Potentia, power, or strength; fortitudo, bravery. Chald. גבורתא f. Potentia. גביש גבש To shave off, or to be smooth; m. unio, a pearl, or crystal, from its smoothness. גג גגג To expand; m. tectum, a building, or the flat expanded roof of a house. גד To assault; m coriandrum, coriander, from its pungent, or assaulting qualities with regard to taste. גוד גד To assemble, R. גדד Chald. גדבר the same as גזבר Thesaurarius, a treasurer; which see גד To declare, R. נגד גדד Chald. the same as Heb. גד To assault; succidit; or גדד To assault by bands; populari, to ravage. גדוד Turma vastans, a troop, or a party of invading soldiers. גד Idem, the same. גדי גדיה m. Hœdus, a kid, from the manner in which it pushes, or assaults; f. p. ripæ, the banks of the shore assaulted by the waves. גדל Magnum esse, vel fieri, to be, or be made great; crescere, to increase; educare, to teach, or make great by an increase of knowledge; m. magnus, great; crescens, increasing; magnitudo, greatness. גדול m. Idem, the same. גדלה f. Magnificentia, amplitudo, greatness. גדילים m. p. Institæ, fasciæ, fringes, or net work of a great cluster of pomegranates. מגדול מגדל m. Turris, a tower, from growing wider from top to bottom. גדע To break down, cut off; abscidit, amputavit, excidit. גדף To insult; blasphemavit, to

בוש בשנם In that also; R. גם בשל Coqui, to dress; maturescere, to boil; coquere, to ripen as corn by the solar heat; elixare, to boil, m.; coctile, boiled. מבשלים m. p. Coqui boiled. מבשלות Culinæ, kitchens; foci, fires for preparing food. בשם m. Aroma, a sweet smell, to be sweet; odoratum, scented. בשנה f. Shame, R. בוש. בשם Conculcare, to trample. בשר To spread; nunciavit, to declare, annunciavit; evangelizavit, to spread abroad glad tidings, m. caro, flesh which is spread over the bones; homo, a man, considered as flesh or weak; animans, any living thing; pudendum, a part of the body. בשורה f. Nuncium, a message; nuncii præmium, the reward of a messenger. בשש Tardavit, to delay; distulit, to loiter; m. tarditas, delay, arising from shame. (see Bate's Critica Hebrea, on this root.) בשת f. Shame, R. בוש. בת f. A daughter, R. בנה. בת f. The eye, R. בבה also בת Capacity; bathus, a measure of liquids, a bath, the largest measure of capacity, next to the homer, of which it was the tenth part, from its power of containing; also domus, a house, m. R. בית the same; Psalm xlix. 12. בתה f. Desolatio, desolation, hollow, or empty of what it should possess. בתל To separate. בתולה f. Virgo, a virgin, as yet separated from men. בתק Confodit transfixit, to run through, to cut in pieces. בתר Dissecuit, to divide, m. dissectio, a cutting, or division; pars, a part. Chald. post, after.

ג

This is the third letter of the alphabet, although the second consonant; it is of the class called radicals, and is one of the palatial letters, its form and name is said to arise from the Camel. Indeed, in the Samaritan alphabet there is still some vestige of the bunch upon its back. גאה Altum esse, to lift up; efferre, to advance; excellere, to increase; superbire, to be elated, or proud; also גא m. Elatus, lifted up; superbus, proud; also גוה גאוה גאוה f. גאון m. Superbia, pride; elatio, a raising; excellentia, worth. גאיונים m. p. Superbi, proud persons. גאל To vindicate; vindicavit, or to revenge; redemit, to redeem; m. redemptor, a redeemer; vindex, an avenger; pollutio, pollution, or deserving vengeance. גאלה f. Redemptio, a redeeming; jus vindiciarum, the power of avenging. גב m. A locust, R. גוב גבא m. Lacuna, a protuberance; fossa, a lake, or vaulted reservoir of water; from גבב or גב To be protuberated; m. gibbus, protuberated; dorsum,

gue fat; opimum, well grown; creatura, a creature; creatio, a creation. בריה f. Opima, things well grown; pinguis, fat. ברד To congeal; grandinare, to hail; m. grando, hail, or congealed rain. ברוד Grandinatum, hailed; guttatum, dropped. ברה Comedere, to eat; prandere, to feast; elegit, selegit, to choose. ברות בריה Cibus, food; alimentum, sustenance. ברי m. Serenitas, clearness; puritas, purity, R. בר To clear, or separate, or dissect; hence ברית f. Fœdus, a covenant, because an animal was dissected, or killed between the parties. ברזל ברז m. Ferrum, iron, from בר Bright, and נזל To fuse. ברח Fugit, to flee; aufugit, effugit, transfugit; transcurrit, to pass from place to place; m. fugitivus, a runaway; extensus, oblongus, passing far in place. בריח m. Vectis, repagulum, a bar, or bolt, or a transverse piece of wood, from one side to the other through rings. מברחים m. p. Profugæ, fugitives. ברך To bend the knee; genua flexit, benedixit, to bless; procubuit, to kneel, to bless, as a superior his inferior, or as an inferior his superior, that is, to bend the knee; our translation of the Bible sometimes renders this word, as well as the Lexicons of the last century, to curse; but Parkhurst is justly of opinion that it never has this meaning; f. genu, the knee. ברכה f. Benedictio, a blessing; munus, a gift, or blessing, by a present; piscina, a reservoir, or pool of water where the cattle kneel to drink. Chald. ברם Sed, but; verum, truly; veruntamen, nevertheless, from Hebrew ברומים m. p. Vestes pretiosæ, rich apparel. ברק Lightened; fulguravit, to thunder; m. fulgur, lightening; coruscatio, a shining fulgour; gladius coruscus, a shining sword. ברקת f. Smaragdus vel carbunculus, a kind of precious stone, a carbuncle, from its shining like lightning. ברקנים Oxycanthæ, tribuli, thorns with very sharp pointed prickles, perhaps from their quickness in piercing the hand. ברר or בר Expurgavit, to clear, purificavit to cleanse, polished; declaravit, to declare; elegit, selegit, to choose from the purity of the object selected; m. mundus, clean; purus, pure; triticum purum, cleansing herb; puritas, cleanness; smegma, any kind of soap that purifies. בריה f. Idem, the same. ברברים m. p. Selectissima altilia vel capones, fatted or clean fowls. ברוש ברש m. Abies, the fir, or perhaps rather the cedar tree, from the Arabic ברש To be hard, perhaps from the close texture of the wood in eastern countries. ברות ברת m. Bruta arbor vel abies, trees of the cypress kind; this seems to be the same as the preceding, the ש being changed into ת בריה see in ברה בש To be dry, R. יבש בש To be ashamed, R.

tescere, to grow senseless, or lifeless, m. brutus, foolish; bardus, stupid. בעיר Jumentum, a baggage beast, from its clearing off in grazing. בערה תבערה f. Incendium, a burning, combustion. בעת Terruit, perterrefecit, to frighten; conturbavit, to disturb. בעתה f. Terror, dismay. בעותים m. p. Terrores, fears. בץ To be soft, m. mud, from its softness. בצל To pull off; m. cepa, an onion, from its pulling off in distinct layers. בצע Divisit, to break or cut off; questum fecit, to make gain; discidit, to cut off; concisus, cut off; sauciatus fuit, to be wounded; m. frustulum, gain, covetous, oppression, or one who cuts, or clips off every part of money that he is able; quæstus, lucrum. בוצע Quæstui deditus, given to gain. בץ בצץ m. בצה f. Lutum, clay, from its softness. בצק To be made soft by moistening; intumescere, to swell; m. massa farinacea, dough puffed up, to swell, the consequence of being soft by moistening. בצר To restrain or shut up; cohiberi, to restrain; munire, to fortify; præcidit, to cut off, as in the vintage; vindemiavit, to gather grapes; m. aurum, fine gold, or treasure shut up. בציר m. Vindemia, the vintage. בוצר m. Vindemiator, the person who gathers grapes. בצור Munitum, fortified. מבצר בצרון m. מבצרה f. Munitio, a fortification. בצרת f. Cohibitio pluviæ, a restraining of rain; siccitas, dryness; sterilitas, barrenness, the consequence the want of rain. בק To be empty, R. בוק. בקע Scidit, to separate; fidit, to cut: rupit, perrupit, to break, m. dissectum, divided as the sea; dimidium siclum, half a shekel. בקיעים m. p. Rupturæ, things broken; dissectiones, things divided. בקעה f. Vallis, a valley, or break between two mountains; convallis, a low piece of ground. בקק Exhausit, to empty, lay waste; vacuavit, depopulatus est. בקבוק m. Lagena, a bottle whence liquors are emptied. בקר Quæsivit, inquisivit, requisivit, to survey or inquire; m. mane, diliculum, the morning which surveys all things; boves, bos, an ox, from its staring eyes; armentum, a herd; armentarius, the keeper of a herd; bubulcus, the same. בקרה f. Inquisitio, an inquiry. בקרת f. Flagellatio, punishment inflicted with the thong of an ox, or rather with a particular part of that animal. בקש Quæsivit, postulavit, percunctatus est, sought with entreaty. בקשה f. Petitio, a request. בר To clear, hence chosen, pure, m. filius, a son, from his clearness or innocence; also, בר A ditch, R. בור Chald. ברא Ager, a field, the clear open field or country, as opposed to the confined dwellings of men. ברא Creavit, to create. ברה To secrete. בריא m. Pinguis, fat, or fully grown; saginatus, fed. בריאה f. Pin-

ment, the wicked one. בלג Recreavit, to comfort, to smile, to laugh. בלה Veterascere, to grow old; inveterascere, teri, to be worn; m. vetus, old; tritum, worn; Chald. בלא Idem, the same. בלוים בלואים m. p. Veteramenta, old cast clothes. תבלית בלי f. Consumptio, being worn out. Chald. בלו Tributum vetus, an old custom. בלל Confundere, to mix; miscere, to mingle; turbare, to disturb. בליל m. Farrago, a mixture of sundry grains, hodge podge. תבל m. Confusio. תבליל m. Suffusio, a disorder or blemish of the eye. בלט Secretly, R. לט. בלם Constringere, to shut, bridled. בלס Perquisivit, to search for, as of fruit, to gather fruit, to cultivate figs, which do not ripen till the tree is scratched with an iron comb, after which the figs ripen in four days, for the radical meaning of the root is to scratch. בלע Absorpsit, to absorb; exsorbuit, deglutivit, to swallow, swallowed; m. absorptio, a swallowing up. בלעדי Preter, preterquam, excepto, except; from בל No; and עדי Unto. בלק Exinanivit, to waste; evacuavit, to empty. בלתי Unless, not, R. בלה To consume. במה f. Excelsum, to be high; ara excelsa, an altar elevated. במה Wherein, why; from ב in; and מה What. במו In, them, R. מו. בנה To build, ædificavit, exstruxit. מבנה בנין בניה m. Ædificium, a building. תבניה f. Structura, structure, a building; similitudo, examplar, a likeness. בן Filius, a son, or one who is built, or who in due time builds his father's family; pullus, the young of any creature; ramus, a branch. בת Filia, a daughter; villa, a town belonging to the metropolis or mother city. בנט m. A belt or girdle, from its binding. Chald. בנס Irasci, to be enraged. בסר To contemn; m. uva acerba, a sour grape, which on that account is rejected or despised. בס To trample under foot, R. בוס. בעה Bullavit, to bubble or swell, for, &c. quæsivit, rogavit, interrogavit, to ask. בע To flow, R. נבע Chald. בעא Quæsivit, to enquire. בער R. עד Until. Niphal, נבעה Tumens, swelling; tumor, a rising of the part. בעי m. and Chald. בעוה. בעו Postulatio, petitio, a request. אבעבעות Pustulæ, tumours. בעד To remove, to be distant, behind, after; also by, for בעט Recalcitrare, to kick, to walk as if injured by kicking. בעל Dominari, to have or take possession of, or to have authority over a thing, to become a husband; maritum fieri, to take authority over a woman, m. dominus, a lord; maritus, a husband; idolum, an image. בעלה f. Domina, a lady. בועל m. Conjux, a spouse; maritus, a husband. בועלה f. Maritata, a married lady. בער To clear off, take clean away; ardere, to burn; succendi, comburi, exurere, to burn; abbru-

young person chosen or worthy of regard; plural, juventus, youth. מבחר מבחור m. Selectum, chosen; selectissimum, very worthy of regard. בט To look, R. נבט. בטא Pronunciavit, to declare. מבטא m. Pronunciatum, declared. בטה To speak rashly. בטח Fidit, confidit, to cling, to confide; also, מבטח בטחון m. בטחה f. Fiducia, faith or dependance; confidenter, boldly, secure, safely; confidentia, trust; securitas, safety. אבטחים m. p. Pepones, melons, from their tendrils clinging to whatever they can hold, and thus support themselves. בטל Cessavit intermisit, to rest, to have ceased, to be effeminate or rest too much. בטן To hide, f.; venter, the belly, or hider, or container; projectura, the part of a building which juts out, or rather of a pillar which is concealed or hidden. בטנים m. p. Avellanæ nuces, nuts, pistachia nuts, from their shell being shaped like the belly; terebinthenæ, turpentine, perhaps from the seed of the pine being shaped like the belly. ביאה f. An entrance, R. בוא. בי Of; ב In; and י Me; O, ah; quaso, I pray, I beseech. בין R. בן To divide; inter, between; medietas, middle. בין To discern, R. בון. ביצה ביץ f. Ovum, an egg; from בוץ Fine flax or white; hence an egg from its whiteness. ביר A well, m. R. בור Puteus, a ditch. בירה f. Palatium, a palace; castrum, a tent. בירניות Arces, towers; palatia, palaces, from their show or appearance being glorious or clear. בית m. R. בת Capacity; domus, a house or receptacle for man, a family or what the house contains; sedes, a mansion; locus, a place. בתים p. Chald. ביתן ביתא Palatium, a palace. Chald. בית Pernoctavit, to abide. בך To confound, R. בוך. בכא m. Morus arbor, a mulberry or pear tree; from בכה Flevit, to weep; deflevit, to lament, perhaps from its weeping, (see Leigh's Critica Sacra.) also m. weeping, also בכי m. בכית בכות f. Fletus, weeping. נבכים m. p. Fluenta aut profunditas, things flowing or depths. בכר בכור To be forward, m.; primogenitus, first fruit; primogenitum, first born. בכירה f. Primogenita, a female first born. בכורה f. primogenitura, the right of being first born; primus fructus, first fruit. מבכירה Primipara, first produced. בכרה f. Dromas, a dromedary, from its being very swift or always forward; plural in construction, בכרי. Chald. בל Cor, the heart; animus, the soul, the same as בל The heart. בלאט Surety, R. לט בל R. בלה To wear or waste away; non, not; nequaquam, by no means; sine, without; preter, except; absque, from, a particle of negation, as if worn to nothing or consumed away. בליעל Nequam, not; nullius frugis, of no fruit; from בלי Without; and על A yoke, a thing of Belial, punish-

To shine, m. pustula alba, a white tumour, from its shining. Vitiligo, the leprosy, from its whiteness. בהיר בהר m. Nitidus, bright; splendidus, shining; candidus, white. בהרת f. Papula, a pimple, from its colour; leprosy, from brightness. בוא Venit, went, to go; advenit, to come; coivit, to go together; ingressus est, to enter; ivit, to depart; abivit, occubuit, to set, when it refers to the going down of the sun, m. ingressus, an entrance; aditus, a passage; also מובא מבוא ביאה Idem, the same. תבואה f. Reditus, a return; proventus, produce or that which comes from the fields. בוב Niphal, נבוב Vacuus, empty, hollow; evacuatus, thrown out. בוז To despise; sprevit, contemn; contempsit, contemptus, despectio, a looking down; בוזה Idem, the same. בוך R. בכה To distil. Niphal, נבוך Perplexum, confused, or distilling, or shedding tears; implexum esse, to be in doubt. מבוכה f. Perplexitas, anxiety. בול m. R. בלה To waste away; nomen Octobris, October the month of vegetable decay; also m. a river, R. יבל. בון To divide or separate; intellexit, to apprehend or separate by the mind. תבונה בינה f. Intelligentia, understanding; prudentia, discernment. בסס בוס Calcavit, to trample; conculcavit, to trample under foot; conculcans, trampling. מבוסה תבוסה f. Conculcatio, a trampling. בוץ R. בץ To be soft; byssus byssinum, fine linen made from the soft downy substance formed in the pods of the shrub called gossipium, perhaps it should rather be rendered fine cotton cloth like linen. מבוקה בוקה בוק Emptied; f. vacuitas, emptiness; evacuatio, a throwing out. באר בור m. R. בר To cleanse; fovea, a pit, a ditch from which the earth is taken or cleansed; cisterna, a well, lake or cistern; carcer, a dungeon; sepulchrum, a burying place or pit. בוש Erubescere, to be ashamed; pudifieri, to be affronted. בשנה בשת בושה f. Pudor, shame. מבשים m. p. Pudenda, a part of the body. בזה Contempsit, to despise. בזיון m. Contemptus, a despising. נמבזה Contemptibilis, worthy of being despised. בזז Prædatus est, to be spoiled; diripuit, to be robbed, spoiled or worthy to be despised because spoiled. בזה בז Præda, direptio, spoil or plunder. בזק To break to pieces, m.; fulgur, lightening, from its destruction. בזר To be scattered, dispersit. בחל Fastidivit, to abhor; aspernatus, despised; aversatus est, to be abhorred. בחן Probavit, exploravit, to try, m.; probatio, a trial; munitio, a watch-tower or place for trying the strength of the enemy. בחון Specula, a watch-tower; turris, a tower. בחר Elegit, selegit, to regard, to choose as worthy of regard. בחור בחיר m. Selectus, juvenis, a

pilla, the apple of the eye that appears hollow or admits of the light, contracted ברת. בז To spoil, m. cibus, food, to cut as of spoil or plunder. בגר To cover, f. vestimentum, a garment of falsehood, or a garment of dissimulation; perfidia, breach of faith; perfide egit, to violate one's trust; prevaricatus est, to be treacherous. בגודה f. Perfida, a treacherous female. בד To separate, only, alone, one, m.; ramus, a branch, that which may be separated from the tree; linum, flax, its filaments being easily separated; lineum, separated from the flax; vectes, levers or latches for the door, perhaps from being made of flax; membra, members or parts distinct from yet relating to the whole. בדא Finxit, to feign or devise of himself alone; mentitus fuit, to lie or prevaricate, in Arabic the verb signifies to begin, to produce or devise something new. בדים m. p. Mendaces, liars, mendacia, lies; astrologi, astrologers, from their devising lies. בדד Solitarium esse vel agere, to be or to act alone. בודד Solitarius, alone, solitarie agens, acting alone, m. solitarie, in a solitary manner. בד the same root; solus, alone. בדל To divide. Hiphil, הבדיל Seperavit, to separate; distinxit, to set apart; discrevit, to distinguish. נבדל Seperavit se, to withdraw one's self; seperatus fuit, to be separated, m. seperatum, the thing separated; particula seperata, a distinct part. בדיל m. Stannum, tin, from its being separated from gold and silver. בדלח Bdellium, from Arabic בדע To be fat; and Arabic דלח Fatness; ligni vel arboris nomen, the name of a wood or tree; gemma, a pearl; crystallum, a crystal, from their fatness or being rich. בדק m. A breach; fissura, an opening or breach; labes, a hole; scrutari, to search; inquirere, to ask, to repair or amend the breach. בדר Spargere, to scatter; dispergere, to disperse; from the Hebrew, בז To spoil, &c R. בוז בזר of the same meaning. בהות or בהו m. R. בהת To be hollow; inanitas, emptiness; res inanis, a vain affair. בהט m. Porphyrites, an emerald; porphyry, red marble or some kind of beautiful stone; from Arabic בהט To be heavy, from their weight. בהל To hurry. הבהיל Turbavit, to trouble; conturbavit, to disturb; acceleravit, to hasten; festinavit turbulenter, to hurry with fear. בהלה f. conturbatio, disturbance, terror, fear arising from being hurried. Chald. התבהלה בהילו Celeritas, swiftness or being hurried. בהמה בהם c. R. Arabic בהם To be dumb; bestia, a creature; pecus, a flock; jumentum, a herd, p. bestiæ, creatures; elephas, an elephant, from their being dumb. בהן m. Pollex, the thumb; from Arabic, באן To separate, the thumb in part being distinct, as it were, from the fingers. בהק

out the ground for the furrows; also אית The same. אתה Venit, to come; advenit, to approach; accessit, Chald. idem, the same. איתון m. Ingressus, a going forward. אתן Strong. אתון f. Asina, an ass, from its passive and active strength, both in enduring and carrying. Chald. also אתונא Fornax, a furnace, R. אש Fire, ש being changed into ת. אתה c. Tu, thou, R. אתה To come; plural, ך in the oblique cases is from כה hic, here or present. אתם Vos; את and מ from המה A multitude. אתי f. plural, י the latter part of המי for המה A multitude. אתן You; from נון To increase. אתנה You; נה for נון from נון To increase; also hire or reward; from תנה Chald. אנתה Tu, thou; אנתה for אנכה Thou present. אנתין ין the Chaldaic form of the plural, vos, you. אתיק m. R. נתק To withdraw, a chamber or place of retirement. אתר m. Locus, a place; Chald. perhaps from Hebrew, אשר To go forward. אתרים m. p. Exploratores, spies; from תור To explore.

ב

Is the first consonant, and second letter of the Hebrew alphabet; it is a contraction of בה Hollow; it is one of the serviles; as a prefix it occurs very frequently, and is a preposition, in, in, or into; ad, to; ab, from; apud, at; prope, near; contra, adversus, against; cum, with; inter, between, among; post, after; per, by or through; pro, for; juxta, near; secundum, according to; versus, towards; &c. (See Simon's Lexicon.) Prefixed to the infinitive it declares when any thing is done or doing. בפקדו When he visited, or literally, in his *having* visited; it also expresses the superlative, as היפה בנשים. Fair among women, that is fair, or very fair. בא To come or go, R. בוא Chald. באחרית In extremity; see אחר באר To open; declaravit, to explain; clare exposuit, to unfold clearly, f.; puteus, a well, or place dug or opened for water; fons aquæ claræ et limpidæ, a fountain of pure and limpid water, m.; fossa, a ditch; cisterna, a cistern, R. בור. באש To stink; putruit, fœtuit, to be rotten, m.; fœtor, a smell not pleasant. באשה f. Herba fœtens, some stinking weed, or the plant of grapes that rot on the vine. באושים m. p. Labruscæ, uvæ fœtentes, grapes that spoil on the vine. Chald. ביש באש To be, or seem to be bad; displicere, to displease. באושתא f. Maligna, bad; pessima, very bad. בב m. Hollow, R. בוב. בבה f. R. בב Hollow; pu-

fect of guilt; deliquit, to offend; reus fuit, to accuse; reus factus, considered guilty; vastus, desolatus fuit. נאשם Niphal, Desolari, to be desolate; vastari, to be laid waste. Hiphil, האשים Reum peregit, to make guilty; desolavit, m. reus, guilty, or rather accused; reatus, oblatio pro reatu, an offering for the guilty. אשמה f. Idem, the same. אשמנים Loca desolata, destroyed places. אשמורה R. שמר To watch. אשן now not used, To see; hence אשון The eye, or pupil, or organ of seeing, which being black, it denotes blackness. אשף m. R. נשף To breathe; Chald. Astrologus, an astrologer or one who pretends to be inspired with a knowledge of futurity. אשפה f. R. שפה To dash; pharetra, a quiver, from the arrows in it dashing against each other, &c. אשפר R. שפר To be fair. אשפת f. R. שפת To put or set in order; stercus, sterquilinium, fimus, a dunghill, because in eastern countries the dung of animals was often put in order, serving for fuel. אשפר m. R. אשה To roast; frustum, a fragment; portio ampla, a great part, a collop broiled; and פר A bull, the Vulgate renders it, the roasted part of the flesh of a cow or ox. אשר Incessit, to go forward; direxit, to guide; duxit, to lead; beavit, to bless; beatum, blessed; felicem predicavit, to declare blessed, m. beatitudo, beatitas, blessedness, or the happy consequence of going forward in the path of duty; qui, quæ, quod, who, which, that, of both genders and numbers, quod, that; quum, when; quia, because. אשר אשור f. Incessus, a going forward; gressus, a step. אשרה f. Lucus, a grove, the blesser, because they fancied that blessings would flow to them for worshipping their idols in the groves. Chald. אשרנא Murus, a wall, from its strength; from שר To direct or regulate the building. תאשור f. R. אשר To proceed; buxus, the box tree, from its thriving, flourishing, or going forward with perpetual viridity. אשש Strong. אשיש m. Fundamentum, or the ground work of a building. Chald. אשיא Fundamenta, foundations. אשישה f. Lagena, a flagon or stone bottle of confectionaries prepared by fire; from אש Fire, stale or without hope, as it were consumed by fire. אשתדור Chald. Sedition, m. R. שדר To send. אשה Each; see איש אה R. אתה To come, come to, come near, to approach; c. a sign, an evidence that something is approaching, when that is the time of approaching, besides, or the thing near being added, against or the approaching thing appearing, there or the person near or present, is the sign of the accusative case, the nominative when the verb is passive, it has also the force of a preposition, for, with, &c. (see Simon's Lexicon) m. ligo, a spade, from its marking

chest in which articles are gathered; loculus, a coffin or chest. ארוה f. Stabulum, a place where cattle are collected; præsepe, a stall. ארו Chald. En, lo; ecce, behold, R. אר To flow as light. אֶרֶז m. Cedrus, a cedar, the ideal meaning is firmness, and as such it is still found in the Arabic. ארח Iter fecit, to go; profectus est, to proceed, m.; viator, a traveller; iter faciens, making a journey; iter, via, f. a way; consuetudo, a custom. Chald. ארחא אורחא Idem, the same. ארחה f. Comitatus, a train or retinue of attendants; coetus commeantium, an assembly of travellers; viaticum, victuals; cibarium, food, because it goes along with us. ארבה m. R. רבב Many. ארך Is long, prolongari, to be extended, m.; longitudo, length; longus, extended. ארכה f. Longum, long; diutinum, diuturnum, lasting; sanitas, health or prosperity, from its continuance; Chald. f. Prorogatio, or lengthening out the time. Chald. אריך Decens, proper; conveniens, fit. ארם R. רם To be elevated. Syria, ארמון c. Palatium, a palace, arx, a tower, from their height or grandeur. ארן m. Ornus, a wild ash, R. רן To vibrate freely, or fir tree, from their waving motion. ארון c. An urn, from its reverberating sound. ארנבה f. Lepus, the hare; from ארה To crop; and ניב The produce of the ground. ארע ארעא Chald. Terra, the earth; for ארץ Terra, the earth, c. more frequently f.; regio, a country, R. רץ To crumble, from its divisibility. Chald. ארקא ארק Terra, the earth, R. רק To attenuate, because the ground or dust may be very small. ארר R. אר To flow; maledixit, to curse; exsecratus est, to be cursed, or to declare any thing transitory or flowing; we are of opinion that אר is in reality only a contraction of ארר the principle extends to a great many roots of the same form. ארה Maledictio, a curse. ארשה ארש f. R. ארש Arabic, to desire; effatum, speech or the expression of our desire, to betroth; desponsavit, desire. אש c. R. אשש Strong; ignis, fire, from its power or strength. Chald. אשא Idem, the same. אשה m. Ignitum sacrificium, the consumed sacrifice. אשד m. R. שדה To pour forth; effusio, decursus, a river, a stream, from its pouring forth. אשה אשיה f. R. ישה Existence; fundamentum, ground work, a woman or the person existing, a sacrifice; from אש Fire, because consumed with fire. אשדודית Asdodia, after the manner of Ashdod. אשון To be black; see איש. אשכול R. שכל To be deprived. אשך m. R. נשך To bite; testis, a testicle, or perhaps a tumour, or tetter, sharp and biting. אשל m. Nemus, a grove; arboretum, an oak, R. נשל Arabic, A plain, the place of oaks. אשם To be guilty, desolate, the ef-

nothing, that is, a puff of wind or only vanity or nothing, also a hyena. אפף To face, to surround, to compass, circumdedit, R. פרה To turn round as the countenance in speaking. אפק Hithpael, התאפק To put a force upon, to restrain; confirmavit, to strengthen; continuit, to hold; repressit se, to keep back one's self. אפיק m. Fortis, brave; torrens, a flow of water; alveus, a stream, R. נפק To draw or bring forward. אפר m. R. פר To break; cinis, ashes; velamen, a covering as of ashes, from the smallness into which the particles are broken. אפריון m. Thalamus, a marriage bed, from פרה אפרת אפתם Chald. Thesaurus, a treasure; ærarium, money; tributum, a tribute, supposed to a word not from the Hebrew, it rather appears to be from the Greek, ἀποτίθημι, to place or lay up. אץ m. Narrow, to press; אצבע The finger, R. צבע. אצל Reponere, to set apart; seponere, to lay aside; reservare, to keep back, as a particle; apud, at; juxta, nigh to; penes, in the power of; prope, near. אציל m. Axilla, the armpit, from its being distinct from the body; also, ala edificii, the wing of a building; p. m. optimates, magnates, selecti, persons set or kept near one, chief men the most excellent. אצערה R. צער To proceed. אצר To lay up, to store or treasure; thesaurum collegit, to gather money; recondidit, to lay up treasure; hiphil, idem, the same. אוצר m. Thesaurus, treasure, p. אוצרות. אקרח m. A carbuncle, R. קרח אקו אקק m. Rupicapra, a wild goat, Schultens derives it from the Arabic, אקי signifying shyness or loathing, a name very descriptive and just. אראל אראא m. Valens, strong; prævalidus, very strong; from ארי A lion; and אל God; the lion of God; nuncius, a messenger; legatus, an ambassador. אר To flow, m.; light; see אור also m. A river. ארב To view, prospexit; insidiatus est, to lay in wait, m.; insidiæ, snares; latibulum, a den to lie in wait; also מארב m. ארבה f. Specus, a lurking place: cataracta, a great fall of water; specula, a watch tower; fenestra, a hole; caminus, a chimney; fumarium, the tunnel of a chimney; also m. locusta, a locust; from רבה Many, from their number, p.; gates, obices. ארג To weave, texuit, attexuit, texens, weaving; textor, a weaver; textura, the frame of the cloth; radius textoris, a weaver's shuttle. ארבע R. רבע also ארבעה ארבעים four, ארבעתים ארגון ארגונא Chald. Purpura, purple cloth, being the production of the loom; also ארגמן Idem, the same. ארגז Arca, a coffer; capsula, a casket, so named from being woven. ארה Carpsit, to gather, to snatch; decerpsit, to pluck away. אריה ארי m. Leo, a lion, from its snatching its prey. אריאל Ariel. ארון c. Arca, a

Ardea, a heron, from its angry disposition. נאנק אנק To moan or groan or cry out; clamavit, exclamavit cum gemitu, to cry with groaning. אנקה f. Exclamatio, a crying out; gemitus, a groan; attelabus, a little locust without wings, from its doleful cry. נאנש אנש Niphal, Ægrum esse, to be infirm; infirmitate affici, to be affected with weakness. אנוש m. Æger, sick; infirmus, weak, incurable; mortiferus, death bearing; homo, man, from his frailty; also Chald. אנשא Idem the same. אסוך m. A pot of oil; see סוך אסם m. horreum, a barn. אסם m. R. סם To smell; horreum, a barn, from the smell of the grain. אסון אסן m. R. סן To pour out; exitium, destruction; mors, death, from the separation of soul and body. אסף To gather; Hiphil, האסיף Collegit, to collect; retraxit, to draw back; recepit, to take; abstulit, to take away. Niphal, נאסף Congregatus, assembled; receptus, received; sublatus fuit, taken away. אסיף m. אספה f. Collectio, a gathering. אספסף m. Collecta turba, a crowd gathered. אסר To bind, ligavit, vincivit, obligavit, m.; vinculum, a chain; ligatio, a binding; obligatio, giving security, Chald. also אסרא Interdictum, a prohibition. אסור אסיר m. vinctus, bound a prisoner. מסרה m. מוסר m. Vinculum, a chain. אעא אע Chald. Lignum wood, it is for the Heb. עץ. אף m. Wrath, the nose, face, nostrils, R. אפה To heat; etiam, also; quinetiam, moreover, a particle denoting the heat or earnestness of the speaker. אפד To bind; amicivit, to clothe; accinxit, to gird, hence אפדן m. A royal tent, pavilion. אפוד Ephod, an ephod or short cloak without sleeves, girded over all the other garments; amiculum, a small robe. אפדה f. Amictus, the girdle of the ephod. אפה To heat through or dress victuals in an oven, or on coals; coxit, to bake; pinsuit panem, to knead, m.; coquus, boiled, m.; pistor, m.; a baker, f. an epha or the baking measure, about a bushel, because this quantity was baked in a common oven. מאפה אופה m. Coctum, boiled; coctura, a boiling, a baking. תפינים m. p. Cocturæ, things which are seethed. אפל To hide; sol occidit, the sun sets; Arabic, caliginosus, dark; obscurus, not clear; also מאפל m.; אפלה f. caligo, darkness; obscuritas. אפילות f. p. Obscura, not manifest; serotina semina, late seed. אפן m. R. פנה To turn; rota, a wheel; modus, a measure, from its round form. אפס To fail; desiit, defecit, defectus, a failure; finis, a boundary; nihil, nothing, or a failure; nemo, nobody; preter, except, a particle of failure; dual, number; tali pedum, the soles of the feet, from their being at the extremity. אפע אפעה f. Vipera, a viper, from its swelling, R. פעה To swell or puff

to speak with words; also אמרה Heb. and Chald. מאמר m. Oratio, a speech; edictum, a declaration. אמרי אמיר m. Ramus summus, a lofty branch. Chald. אמרא אמר Agnus, a lamb. אמש Dark, gloomy, gloominess; perhaps for אשב To pass by; heri vesperi, yester evening; hesterna nocte, from its being past, (see Simon's Lexicon.) אמרה f. Veritas, truth, R. אמן אמתחה f. A sack, R. מתח אן m. Iniquity, &c. R. און אן אנה Quo, whither; a particle of time and place; quando, when; ubi, where, R. אנה The occurrence or presence of an object; hence, אנו We. אנא Quæso, I pray; obsecro, I beseech. אנבא Chald. see אב Greenness. אנה Obvenire, to occur; evenire vel occurrere fecit, to happen; mœrere, mœstum esse, to mourn in consequence of the mournful occurrences of life; also quæso, I pray. Hithpael, מתאנה Occasionem querit, to seek occasion. אני c. Ego, I or the person present; also אני c. אניה f. Navis, a ship; classis, a fleet, from their power of presenting themselves at different places; also תאניה f. Mœror, mœstitia, sadness. תאנה f. Occasio, an occasion. התאנן To complain. אניכם m. p. Unjust men, or men who cause sorrow. אנח To sigh, to groan. אנחנו We miserable. Niphal, נאנח Suspiravit, gemuit, to groan. אנחה f. Gemitus, a groan; suspirium, a sigh. אנכי אני c. Ego, I. R. אנה The occurrence or presence of an object; and נכח Coram, before, hence אנכי from נכח אני I, before or present; plural, אנחנו from אנונכח We, before or present. אנו We, is compounded of אני I, and נו from נון To increase, (see Simon's Lexicon, page 64.) plural, נחנו אנחנו Nos, we. Chald. אנא אנה plural, אנחנא Idem, the same. אנך m. R. נכה To hit; libella, a plummet, a level or plumb line; perpendiculum, because it tries or hits the perpendicularity of a wall in building, also to dissolve, to melt, hence a part taken for the whole, lead. אנכי I, from אנה To present, and כה here. אנן Hithpael, התאונן Lamentari, to bewail; plangere, to beat, queritari, to complain. און m. Planctus, beating of the breast; mœror, sadness; luctus, grief. אנון Chald. Illi, isti, they. אנין f. Illæ, istæ, idem, the same, R. אנה Which, see. אנס Cœgit, to compel; exegit, to demand; urgere, to press; Chald. premens, pressing. אנף To breathe, Hithpael, אתאנף Irasci, ira, commoveri, to be angry, because in anger animals breathe stronger. אף m. Ira, anger; facies, the countenance; nasus, the nostril, R. אפה To heat through; hence wrath or warmth in passion, also the nostrils, whence issue a warm steam, also the countenance where it is perceived. Chald. אנפא f. אנפי m. Facies, vultus, the countenance, R. אנף To breathe. אנכה f.

quered, R. קום. אלץ To importune; molestavit, to trouble; pressit, ursit, to urge. אם To support; hence אמות f. p. Pillars, supporters. אם Si, if; si quidem, if indeed; si quando, if when; and interrogatively, utrum, whether; an, or a particle of affirmation, &c. resting upon the truth of that to which it has relation. אם Terror, fear, R. אים Dreadful, Psalm lxxxviii. 16. אמה f. Ancilla, a young woman who has been supported, and who as a servant or mother will in due time care for and support others. אמון m. A multitude, R. המה. אמל m. אמלה f. Languidum, weak; infirmum, slender. אמלל Languere, to be weak; debilitari, to be weakened; languidus, silly. אם אמם f. Mater, a mother, because she sustains and supports her children; bivium, a place of two ways, or a road which when we walk supports us. אמים m. p. Terrors, giants, from אים Terror. אם Metropolis, the mother city. לאום אום m. Natio, a people, every one of whom should support or assist one another; populus, the people: the same, Chald. אמה plural, אמיא אמה f. Cubitus, the arm, or that which supports us. Chald. plural, אמין Cubiti, the arms. אמן Steadiness; nutrivit, to nourish; nutriens, nourishing, m.; nutritius, a nurse, m.; artifex, a workman; opifex insignis, a good workman, from their steadiness, m.; veritas, truth; amen, so be it; verum, true; Niphal, נאמן Verum esse, to be true; confirmari, to be strengthened; firmum, strong; fidum, faithful; fidele esse, to be faithful; nutriri, to be nourished. Hiphil, האמין Credidit, to believe; fidit, to trust. Chald. הימין Credidit, to believe. אמון m. Fides, faith; veritas, truth; also fidelis, faithful; verax, true; nutritius, a tutor or governor, a child or nursling. אמונה f. Veritas, truth; fides, faith; constans, steady. אמנה f. Firmitas, strength; veritas, truth; fides, faith. אמנות f. p. Strong pillars; also, אמנה f. אמנם Vere, truly; revera, in truth; scilicet, indeed; sane, surely. אמנה f. A nurse, steadiness is the leading idea in every branch of this root. אמץ Robustum esse, Hiphil, roboravit, to strengthen; fortificavit, confirmavit, obfirmavit, fortitude, strength; robur, plural, robusti, strong; validi, powerful; bay colour, Zech. vi. 3, 7. also, אמצה f. אמיץ m. Robustus, stout; firmus, strong. מאמצים m. p. Fortificationes, strong places; robora, forces. אמר To branch out, extolled or branched out, as words are in composition; dixit, to declare; loquutus est, to speak; cogitare, to think; proponere, to settle. Hiphil, האמיר Fecit dicere, he caused to speak; fecit spondere, he made to promise. Hithpael, התאמר Verbis exaltare se, vel verbis predicare, to exalt one's self with words, or

Lord or great; and גביש Hail. אלמגים אלגמים m. p. Lygna, Thyina, Thyine wood. אלה Execratus est, to curse; juravit, to swear; pejeravit, to violate an oath; ejulavit, to howl; also, f. execratio, adjuratio, a swearing; jusjurandum, an oath, f. quercus, an oak; lucus quercuum, the grove of oaks, R. איל To excel, because the oak is a tree excelling in strength, &c. m. Deus, God, this name is given to God, angels, rulers, idols. אלוה A title of Christ, who was made a curse for us. Chald. also, אלהא plural, אלהיא אלהין Idem, the same. תאלה f. a swearing on oath. אלון m. An oak, the place of oaks. אלי Perhaps, R. אולי. אליה f. Cauda ovis aut arietis, the tail or rump of a sheep or ram set apart or devoted for sacrifice. אלהים The divine plurality of persons in the Godhead or trinity. אלו Si, if; Chald. Ecce, lo; of אל To interpose, and ו It. אלח Niphal, נאלח Fœtidus, nasty; putidus factus fuit, to be made rotten. אלך m. p. Chald. Illi, isti, these, those, R. אל To interpose. אלל Arabic, abiit in nihilo, to go to nothing. אליל m. Nihilum, nothing; res nihili, an affair of nothing; plural, idola, idols, so called because they are vain. אלול m. Mensis Augustus, the month of August, R. אל To interpose, for then the summer heat interposes, and burns up in a great measure the land of Judea, and the neighbouring countries. אללי Alas! woe! R. ילל. אלם To bind; Niphal, נאלם Obmutescere, to be mute, m. mutus, dumb, as it were having the tongue bound; manipulus, a handful, from the hand holding it; obmutescentia, dumb, m. also, אולם m. Porticus, a porch formed by stones closely bound; vestibulum, a porch or entry to a house; also a particle of firmness; profecto, truly; &c. אולמים m. p. Vestibula, porches. אלמות Idem, the same. אלמה f. Fascis segetum, a bundle of rushes, a sheaf, a handful, manipulus. אלמן m. Viduus, a widower, a man deprived of his spouse; viduitas, widowhood; אלמנה f. Vidua, a widow, one whose matrix is bound by the loss of her husband. אלמנה אלמון f. Viduitas, the state of widowhood. אלמני A fictitious appellation by which he is known whose true name is concealed, from אלם and ני I. Chald. אילנה אילנא אלין f. Arbor, a tree; אלין m. p. Chald. Illi, illæ, illa, these. אלן m. A grove of oaks, from their strength, R. אל To interpose. אלמוג m. Thyine wood. אלף To lead; didicit, to learn, to be under a chief or leader; docuit, to teach; c. mille, a thousand, or a chief number; Hiphil, האליף Millena parere, to bring forth by thousands. Chald. אלפא Idem, the same. אלוף אלפין m. Doctor, a teacher; dux, a leader; bos, a bull, or the chief of cattle. אלקום m. Not con-

אימה f. Formido, fear. אימתה f. Formido maxima, very great fear, of אים and מת To die. Chald. אימתן Terribiles, dreadful; terrificus, fearful; אמתניה f. The same. אין R. אן Labour or vanity; also, אי או Non, not; nemo, nobody; nihil, nothing. איפה איך f. R. אפה To heat; epha, an epha, or the baking measure, because it was heated in an oven; ubi, where; of אי Asking; and פה Denoting place or aspect; mean time. איש m. R. ישה Existence; vir, a man; maritus, a husband; quilibet, any person; aliquis, some person. אשה f. Vira, a manly woman; uxor, a wife. אשת The same. אשון אישון m. R. אשן To be black; nigrum, black; nigredo, blackness; pupilla, the apple of the eye, from its blackness. Hithpael, התאישש Virum prebere se, to show himself a man, איה איתן m. R. אתי Strong, rough; fortis, brave; validus, strong; asper, rough; horridus, dreadful, from its strength and roughness; vis, violence; robur, strength; also, a spade, see אה. איתנים m. September, from the violent or rough weather which occurs at that time. Chald. איתי איה Est, is; sunt, are. אכזב m. A lie, R. כזב. אך Tantum, only; veruntamen, nevertheless; sed, but; profecto, truly; sane, surely; utique, therefore; omnino, altogether, R. נכה To strike; a particle, denoting the striking manner or the earnestness of the speaker. אכזר m. Cruel, R. כזר. אכל Edit, to eat; comedit, to eat much; consumpsit, devoravit, to consume; Chald. the same; et divulgare, to disclose; proclamare, to declare. Hiphil, האכיל Comedere fecit vel jussit, to cause or compel to eat; consumpsit, to waste; cibavit, to feast. אוכיל m. Cibus, food; also, אכיל אכילה f. מוכל m. מאכלת f. Commeatus, provision; f. culter, a knife; gladius, a sword, from their power of consuming. אכי To make ready; certe, surely; profecto, truly; utique, therefore; sane, undoubtedly; a particle, denoting that the thing is established or ready. אכף R. נכף To bend; reflexit, to bow; incurvavit se, to bend one's self, m. manus, the hand, from its bending to hold any thing; vola, the hollow or palm of the hand; to crave, urge; see כף. אכר To dig in the earth, m. agricola, a husbandman. אל To interpose; ne, not; nequaquam, by no means; non, not, a particle of interposition or negation; fortis, strong, R. איל To be strong, Psalm xxix. 1. also, an oak, from its strength; mighty God. Chald. idem, the same; also, אלה Illi, illæ, illud; isti, istæ, ista, these; Arabic, accessit, to approach; hence, אלי Ad, to; apud, at; secus, by; juxta, nigh to; erga, versus, towards; contra, against; super, above; also, אללי Woe to me. אלי To lament. אלגביש m. Grando immanis, great hailstones; of אגל

Satrapa, q. d. as if you would say, a chief ruler; hence, signifying in that language, a chief ruler. אחשתרנים m. p. Cursores regii, royal runners; cameli, camels; muli, mules; this is also a Persian word from اخشن pretium, valuable; and استر mulus, a mule; hence, in that language, signifies excellent mules. אחת Semel, once, R. אחד Psalms lxxxix. 36. אטד To fasten, m. rhamnus, a bramble, from its fastening prickles. אטט A piece, Arabes, sonum edidit venter, the belly has sounded. לאט לאטי אט to incline, quiete, softly; sensim, gently; leniter, lente, smoothly, that is with the body stooping. אטים m. p. Præstigiatores, diviners or soothsayers, from their stooping or prying about the affairs of others. אטם Clausit, to shut; occlusit, to shut against; obturavit, to stop up. אטן To spin, m. also, אטון Funis, a rope; filum, a thread spun from the filaments of lint; linteum, linen. אטר Clausit, to shut; occlusit, to shut against, m. præclusus, shut out, left-handed, that is, the right hand shut or not used. אי איה To settle, m. insula, an island, or a place settled, how, where, alas, also, where, or a place or country distant from Judea, to find which, they must ask the question. p. איין Insulæ, islands; aves insulanæ, birds belonging to an island, a particle of negation, non, no, not, from אין. איב Inimicatus est, to be unfriendly, m. inimicus, an enemy; infestus, troublesome. איבת f. A female enemy. איבה f. Inimicitia, enmity, R. אבב To extend; an enemy is one who extends evil desires against those whom he hates. איד m. R. ידה To put forward; vapor, a mist or cloud, from its being sent forth; interitus, destruction; calamitas, misfortune; exitium, death, because they relate to things which, as it were evaporate, perish, or go to nothing, and as such come upon us. איה f. R. אוה To desire; pica, cornix, a crow or vulture, from its rapacity, as a particle, ubi, where, expressive of desire to know something. איזה Where, from זה and אי. איכה איך Quomodo, in what manner; quonam, whither; ubinam, where; of אי Desire or asking; and כה a particle expressive of the means. אילו Woe to him; from לו to him, and אה Woe. איל R. אל To interpose; also, אילות f. Aries, a ram; cervus, a stag, furnished with horns for their defence. אליון Planicies, a plain; campestre, a wood, from its strength. אילת אילה Cerva, a stag; hence, אולי אול Robur, strength, or the means of defence. אים m. איום Formidabilis, terrible; in Arabic it signifies great in magnitude; hence, terror as the consequence. אימים m. p. Terrores, terrors; idola, idols; gigantes, giants, from the terrors they inspire.

מאזנים m. d. Lances, the scales of a balance; trutina, a pair of scales. האזין Auscultavit, to listen; auribus percepit, to perceive with the ears. אזק m. R. זק To strain off, as metal in fusing; catenae, chains, fetters made of cast iron or copper. אזרח m. Indigenous, R. זרח אזר Accinxit, to gird; accinctus, fuit, to be girded. התאזר Accingere se, to gird oneself, to be girded. אזרוע f. The arm, R. זרע אזור m. Cingulum, a girdle: cinctura, a belt. אחלמה f. An amethyst, R. חלם אח R. אחה To join, f. focus, a fire, because the fuel in it is gathered to a point; ah, O! heu, alas! האח Euge, well done. חד אחד m. R. יחד To join; unus, one; quidam, some one person; primus, the first; plural, uni, one by one; iidem, the same persons; pauci, a few. Chald. אחידן Riddle, R. חיד אחת f. One, &c. Chald. חדא The same; also חדה f. One, &c. hence, כחדה Simul, at the same time; pariter, together. Hithpael, adunare se, to join oneself. אחה Chald. or אח m. Frater, a brother; propinquus, a neighbour; agnatus, a kinsman; cognatus, a relation, from the nearness of kindred. אחו m. Ulva, a reed; carectum, a sedge; gramen, grass, the roots of which are joined. אחוה f. Fraternitas, brotherhood; also a declaration, from חוה אחות f. a. Soror, a sister; p. אחיות אחז To join; cepit, to take; prehendit, to seize; apprehendit, to understand; possedit, to possess; hæsit, cohæsit, hærere, fecit, to adhere; adjunxit, to couple. Niphal, נאחז, Possessor; factus fuit, he was compelled to inherit; capi, to be taken; detineri, to be delayed. אחזה f. possessio, an inheritance. אחיים m. p. Animalia terribilia, terrible creatures, R. אוח אחת Chald. To sew, R. חות אחל אחלי Utinam, O that; of. לי For me; and, אח Alas! אחם, Chald. אחמתא, Arca, a chest; scrinium, a bag; archives or the chest where archives are kept, or it is the proper name of a city, Achmeta. אחר To delay; moratus est tardavit, to be slow, as a particle, also, אחרי Post, after; postea, after these things; postquam, after that; Chald. Alius, alia, aliud, another. אחרת f. Alia, after another. אחור Retro, backwards; retrorsum, postremum, last; occidens, the west. Chald. אחרן Alius, another. אחרנית Retrorsum, backwards. אחרון m. Posterior, later; posterius, posterum, postremum, last. אחרית f. posteritas, posterity; posterius, later; finis, the end; merces, a reward, or the end of labour; Chald. באחרית In extremo, in the end. אחשדרפנים אחש m. p. Chald. אחשדרפניא Satrapæ, governors, this is not strictly a Hebrew word, but is a Persian compound, of اخشن Pretium, valuable; and, سترب

go round, to bend, Ethiopic, Arabic, m. titio, a firebrand quenched; torris, a firebrand; as a particle, propter, on account of; causa, for the sake of; de, concerning. ארות The same. אוה To long after. Hithpael, התאוה Desideravit, to desire; cupivit, to lust; this root is the same as, אבב To extend, m. also, תאוה או f. Desiderium, desire; also, אוה f. The same. מאויים m. p. Desideria, desires. תאוה f. p. Utmost bounds or desirable productions. נאוה f. Desirable. אחים אוח m. p. Animalia terribilia, dreadful creatures; avis feralis, a wild fowl, R. אחה To associate, from their gregarious nature; also, outcry, or perhaps the yell of those creatures. אובל m. A river, R. יבל אויה אוי Eheu, alas! vae, woe. אולי אויל אול Gross, thick, m. stultus, foolish, that is, one who is gross or stupid with regard to divine truth. אולת f, Stultitia, folly; res stulta, a foolish thing; also, strength, from its thickness, as a particle. אולי אלי Fortasse, perhaps. אולם Profecto, truly; certe, surely; veruntamen, nevertheless; also, m. an arch, R. אלם אול To hope, speravit. אום m. A family, R. אם און To labour, m. robur, strength; vires, power; substantia, substance; opes, wealth; iniquitas, sin; vanitas, vanity; molestia, trouble; labor, toil; idolum, an image; the principal meaning is to labour, hence it denotes sorrow or fatigue, the consequence of labour, sin, idolatry, as the causes of sorrow. תאנים m. p. Molestiae, toils, lies, vanities. אופז m. Uphaz, the name of a place, R. פז אוץ Urgere, to press; festinare, to hasten. אץ m. Festinus, hastened; angustus, narrow, the consequence of pressure. אור Lucere, to shine; illucere, to enlighten, R. אר To flow, as light, m. lux, lumen, light; ignis, a fire; focus, a hearth for a fire. אורה f. lux, lumen, light. אורת f. Olera, pot herbs, from their flowing or perishing nature. מאור m. Lumen, light; luminare, to enlighten. מאורה f. Specus, a den, whence wild beasts perceive their prey; foramen, a hole, or passage for light. אות c. Signum, a mark. Chald. את The same, R. אתה To come. אזי אז Tunc, then. מאזי since. אזא אזה To kindle; accendi, succendi, incendi, to be kindled. אזב אזוב m. R. אזב To issue; hyssopus, hyssop, from its cleansing or detergent qualities. Chald. אזר Abiit, to depart. אזכרה f. Perfume, R. זכר אזל Abire, to go away, digredi; proficisci, to proceed, m. itio, a journey; iter, a road. מאזל Abire factus, compelled to depart; vagus, wandering. אזן To weigh, f. auris, the ear, because it weighs or discerns sounds; plural, arma, the legs of a balance, from its finding the ponderosity of bodies; a girdle, a weapon.

R. ידה To project. ארב To grieve. Hiphil, האריב Cruciavit, to torture, to waste, to consume, R. רב To murmur, mutter, grumble. ארות אורות f. p. R. ידה To cast or project, causes or means of producing any thing. Chald. אדין as a particle from the Heb. אז at that time. אדם Rubere, rufum esse, to be red; m. pyropus, a precious stone; rubinus, a ruby; homo, a man, from their colour. אדמה c. Terra, the earth, being red. אדום m. Ruber, rufus, red. אדמדם m. subrubidus, very red; אדמוני f. also אדמדמת f. red. אדן m. R. דן to direct, rule, judge; basis, stylobates, a basis or supporter, a socket. אדון m. Dominus, a lord or ruler, from the power of supporting, it is used concerning God or men, then, or at that time. אדני Only concerning God. Chald. באדין אדין Tunc, then, from the Heb. אז which see, אדר Niphal, נאדרי נאדר Hiphil, האדיר Magnificavit, to make glorious, m. mensis Februarius, the month of February, from the exuberance of the earth at that time in eastern countries, m. אדרת f. Magnificentia, grandeur; toga, a cloak, from its splendour. אדרי m. Chald. אדרא Area, a barn floor, from its exuberance. אדיר m. Magnificus, grand; validus, powerful, from grandeur, a robe of honour adorned with fur. Chald. אדרגזריא Senatores, judges of the first rank, from אדר Glorious, or first, and גזרין Judices, judges, אדרזדא Chald. Sedulo, carefully; diligenter, indefatigably; expedite, quickly, pompously, from אדר Glorious, and אזד Cito, quickly. אדרכן m. Drachma, a dram, this seems to be from a Persian word درم of the same form and meaning. אהב Amavit, to love; dilexit, to chuse, m. love, also מאהב m. A lover. אהבה f. Amor, love; dilectio, a choice; amica, a female friend, נאהב m. Lovely, this root is properly the same as אבב &c. אהה R. נהה To lament, ah! alas! aha O, an exclamation in fear or grief, arising from oppression or the dread of it. אהי Ubi, where, as if. איה R. אי To settle, from asking the place of habitation, or where one dwells. אהל Tentorium figere, to stretch a tent; tendere, to stretch; moveo, m. tentorium, a tent, a covering from being easily moved. אהלות f. p. אהלים m. p. Santali, aloë, aloes, because these trees at a distance appear as an encampment or tent, and to these Baalam compares the tents of Israel, Numbers xxiv. 6. או R. אוה To desire, aut, vel, sive, or whether, being particles of desire, also אוי הויא Oh! woe! alas! אוב m. R. אבב To extend; pytho, a wizard; a python or sorcerer, one who pretends to be extended with prophetic influence; uterus, m. a bottle or skin extended with wine, &c. plural, אבות . אוד To

smoke in ascending; elevare se, to elevate oneself. אבטח m. Pepo, a melon, R. בטח אבל To be desolate; luxit, to mourn, the consequence of desolation. Hithpael, התאבל Idem, the same; lugens, mourning, m. luctus, grief, as a particle, at, ast, but; veruntamen, nevertheless; immo, nay; fluvius, a river, or אובל R. יבל אבן f. R. בנה To build; lapis, a stone, because used in building; massa, a heap as of stones; pondus, a weight as of stone, m. p. sellae parturientium et figulorum, seats for parturient women; and, potters, from being made of stone. אבנט m. R. בנט To bind; balteus, a girdle; cingulum, a belt, from their binding, we are of opinion that בנה To build, is the true root, for it is well known that ת is used for ה feminine, and ט though radical, for ת servile. אבעבע f. Pustules, R. בער אבס Saginare, to fatten. אבוס m. Præsepe, a stall where cattle are fattened. מאבוסים m. p. Granaria, granaries; horrea, barns where those articles are kept, fit for fattening cattle. אבק To grind, m. אבקה f. Pulvis, powder, pulvisculus, small dust produced by collision. Niphal, נאבק Luctari, to wrestle, because they contended in the sands. אבר אביר m. Robustus, strong; potens, powerful; plural robusti, strong; tauri, bulls; juvenci, bullocks; equi, horses, from their strength. אברה f. Ala, penna, a wing, from its strength. Hiphil, אביר Volavit, to wing, or fly. אברך m. Father of blessings, R. ברך and אב אגר m. אגרה f. Fasciculus, a bundle; sarcina, a burden; cuneus, a wedge; agmen, a band, from the parts of which they are composed, being gathered or cut off, R. גרר To cut off or gather. אגוז אגז m. R. גז To protect; nux, a nut, the shell protecting the internal part. אגל To collect, m. gutta, a drop, or small collection of water, R. גלל To roll. אגם m. R. גם To abound; stagnum, a pool, from its plenty of water. אגמן אגמון m. Juncus, a reed, from its abounding in marshy places; cortina, a kettle, from its containing plenty of water. אגן f. R גן To protect; crater, a cup, protecting or holding its contents. אגף m. R. נגף To strike; ala, a wing; agmen, a band, as of an army, from their power of striking; also, אגפי m. p. Partisans, auxiliaries. אגר to gather; collegit, to collect; congessit, to heap together; comportavit, to carry into one place. אגרה f. Chald. אגרא אגרתא Epistola, litera, a letter, or a gathering of sentiment, or because it used to be rolled when sent away. אגורה m. Numulus, money, from its being collected for the benefit of traffic. אגרטל m. Pelvis, pollubrium, a basin for receiving the blood of victims, R. אגר To gather, and טל the Arabic term now not used, for blood. אר or איד Mist,

אבב or changed by the Massoretic pointing into אביב *(see preface foot note.)* The ideal or primitive meaning of this root seems to be, to extend, hence, m. spica cum culmo, a stalk of corn with the reed, on account of its extension in growing. Arista virens, a green stalk, this being the colour of the grain at that time, Mensis Martius, the Month of March, because this is the season of the year when the corn is fully extended or grown. Hence, אב m. Viror, greenness; fructus recens, fresh fruit; the dropping of the last radical never changes the root nor the primitive meaning of it. Chald. אנבא אבא Idem, the same. אב m. Pater, a father, from the affection, &c. which he extends towards his children; auctor vel inventor primus, an author or first inventor, because he increases or extends improvements; doctor, a teacher, or one extending instruction; dux, a leader, or one extending care for the direction of those who are under his authority; avus, a grandfather; proavus, a great grandfather; plural. אבות Patres, fathers; quilibet majores, any kind of ancestors. Chald. אבא אב The same, idem, אבד Schultens informs us that the ideal meaning of the root is, " one who has gone from his friends, &c. without the hope of returning," hence periit, to be quite spent, or gone. Hiphil, האביד Perire fecit, to cause to perish; perdidit, to destroy; m. perditio, destruction; periens, perishing. אבדה f. Res amissa, the thing lost, m. destruction. אבדן אבדו אבדון m. Perditio, destruction; perditionis locus, hell, or the place of destruction. אבה R. אבב To extend; voluit, to desire, the mind then extending its desire; acquievit, to acquiesce, the mind extending its assent for the attainment of some desire. Mr. Bates is of opinion that the ה in this word is radical, we are of opinion that it is not, nay, we would extend the principle to every root where ה is not strictly radical, (see Mr. Barker's Lexicon, preface page 8th.) m. voluntas, will; desiderium, desire. Hence, אביון m. Egenus, needy, or the person extending desires for necessary things, also, אביונה f. Appetitus, lust, or desire improperly extended. אביו Heu! ah! eheu, alas, an interjection expressive of the extension of desire. אבי Ah! alas! O! oh, pater mi, O my father; its composition shows its meaning. אביו m. Mœror, sorrow, desirous of relief. אבחה f. R. ابطح Arabic, cutting off, the point, terror, or glittering of a sword; cuspis, a spear; mucro, a dagger, from their power of cutting off. אבך To be intricate or winding as a flame in ascendding. Arabic, ابق A runaway, perhaps from the winding employed in escaping from the enemy. התאבך Elevari, to be elevated as

A

HEBREW LEXICON.

א

Is the first letter of this, and perhaps, the Ethiopic being excepted, of every other alphabet. It is servile, and as such, is used both as a prefix and affix, or postfix. It forms many nouns, being one of the Eamentic letters, as the article A does in English, both having the same origin, as, איש, A man, from ישה, Existence. The א in this use of it, is a contraction of הוא, denoting permanent existence. It is also prefixed to verbs, as, אפקד, I will visit, the א, in this application of it, is a contraction of the pronoun אני, I. As an affix from לא, Not, it almost changes the meaning of the root; as, כלא, To restrain, or, not to finish, from כלה, To finish: as an affix from הא, To behold, which is undoubtedly the same root, as, הוא, Permanent existence, like alpha of the Greeks, it denotes something peculiar in the meaning, or calls our attention to it; as, בטא, To speak very unadvisedly, from בטה, To speak unadvisedly. In this view it may be reckoned paragogic, and as such it supplies the place of an adverb. It is likewise used to the person of verbs that terminate in ו, it then also denotes a continuance or intensity of the idea, and has the force of הוא, from which it seems to be formed. Thus we find in Isaiah 28, 12. לא אבוא, literally, they would not, Montanus has it, Noluerunt audire, they were unwilling to hear, but according to this view which we have taken, it should mean that the Prophet charges them with the crime of continuing disobedient, which was a character too just of that stiff-necked, but highly favoured people, a charge still applicable to them, and which will remain so till the time which God has appointed for bringing back his ancient people shall arrive.—Amen, so come Lord Jesus.

by force but by constant falling. It is *practice* that will demonstrate the truth of the preceding rules, and to these he will soon be able to add observations, which occur to him during the course of his reading. He therefore ought, without delay to read the Psalms, and thence the change will be easy to any part of the Sacred Volume, as he proceeds always keeping in mind that diligence removes every impediment, thus he will find his way become more and more agreeable, and will at last perceive with what propriety the poet Milton makes a divine person say concerning this language:

If I would delight my private hours
With music, or with poem, where so soon
As in our native language can I find
That solace? All our law and story strow'd
With hymns, our Psalms with artful terms inscrib'd;
Our Hebrew songs, and harps in Babylon,
That pleas'd so well our victor's ear, declare
That rather Greece from us those arts deriv'd,
Ill imitated while they loudest sing
The vices of their deities, and their own.
Remove their swelling epithets, the rest
Thin sown with aught of profit or delight,
Will far be found unworthy to compare
With Sion's songs, to all true tastes excelling.

Paradise Regained.

nouns of this language there is no flexion except what is proper to determine the gender and number; its cases are marked by single letters at the beginning of the word, the pronouns are only single letters affixed, the prepositions are of the same nature prefixed. Its words follow one another in an easy and natural arrangement, without intricacy or transposition, without suspending the attention, or involving the sense by intricate and artificial periods. All these excellences combined, plainly demonstrate the beauty, the stability, and antiquity of this language. As the Hebrew language is peculiar, though simple in its structure, the student in his endeavours to acquire a knowledge of it, must ever attend with all possible care to its particular genius, when he finds himself at a loss, there is one method, which, if he constantly observe, he will at last surmount every difficulty. The rule is this, when a Hebrew word comes before him for which he cannot account, nor find the root, let him take the first letter of it and turn to the Lexicon, and attend carefully to the account which is there given of it. Thus Psalm ii. 3. מוסרותימו mūsĕrūthīmū, L. p. 72. informs the student that מ is one of the Eamentic letters; L. p. 37. where it is said that ו inserted after the first radical, denotes a noun implying present action. The next two letters are radicals, ס and ר, and therefore when the root is found they will form the greater part of it. L. p. 97. informs him that of סר sĕr, אסר āsĕr, To bind, is the root; either the Grammar, or the Lexicon, when the root is found, easily accounts for the remaining letters. G. p. 4. L. p. 37. give information concerning ות. G. p. 7. L. p. 55. explain the last three letters. Proceeding in this way with every letter that is servile, and the root, by perseverance, will soon be found out, and when found, its meaning, whether primary or secondary, must be duly considered, for upon *this* his progress will greatly depend; this slow but sure method will overcome every obstacle, for a drop of water makes a stone hollow, not

is a language from which all others have sprung, and to which still in innumerable instances they can be traced. This was the language of our first progenitors, and the common one at the dispersion. Many proofs might be brought forward, were it necessary, showing that this language, when the Code of Scripture was settled by Ezra, was in substance the same that it was before the deluge. This language is superior to all others, in consequence of its simplicity, its purity, its energy, its fecundity of expressions and significations. In these particulars it excels every other language. These qualities still excite our admiration; and hence we infer its incomparable beauty in the age of the Jewish Legislator, and what effects it would naturally produce; could we know it now, in all that fulness in which it was spoken, and written in the days of David and Solomon. As far as we are able to determine its character from the few books that have been handed down to us, we perceive that its genius is simple, primitive, natural, and in perfect unison with the character of those patriarchs who employed it themselves, and transmitted it to their children in its native simplicity and purity. Its words are comparatively few, yet concise and expressive, derived from a very small number of radicals, without the artificial composition of modern languages. No tongue, ancient or modern, can rival it in the happy, and rich fecundity of its verbs, resulting from the variety and significancy of its conjugations, which are so admirably arranged and diversified that by small changes, they express the various modes of acting, suffering, motion, rest, &c. in such a peculiar manner, that frequently in one word they convey an idea which in any other language would require a tedious paraphrase. To these may be added the monosyllabic form of the language, which by a few prefixes and affixes, without affecting the root, varies the signification almost at pleasure, while the method of affixing the person to the verb exhibits the gender of the object introduced. In the

wicked man. A substantive noun is often found alone in the body of a sentence, when it is neither a nominative to a verb, nor governed by a verb, and has no preposition nor sign of a case before it, in this situation it stands for the instrument by which an action is performed, or the cause, or manner, as נתשת זכרם המה Their memory shall perish them, that is, with them, Psalm ix. 7. The infinitives of verbs are employed as substantive nouns, and as such, admit a preposition to be prefixed, as בברחו In his flight. An infinitive added to a verb often intimates continuance, as מות תמות Dying thou shalt die, that is, be continually liable to death. The conjunction ו sometimes supplies the deficiency of the signs of person, mood, and tense, and unite it in meaning to a preceding verb, as וכבשה And subdue it, for subdue ye it. The personal pronouns are often placed alone, the substantive verb to be supplied, as אני אל שדי I God all-sufficient, supply, am. Lastly, the pronoun is often repeated after a relative by a pleonasm, as אשר תדפנו רוח Which the wind shall drive it away, Psalm i. 4.

The writings of the Old Testament are presented to us with such solemnity as to call forth our endeavours to understand them in the language in which they were first promulgated. An acquaintance with the Hebrew Scriptures is so pleasant, and at the same time so profitable, and their beauties so many, as fully to recompense the labour and time employed in the acquisition of their language. So very important is the knowledge of the Hebrew to the ministers of the Gospel, that he who is ignorant in this department of philology should feel ashamed when he undertakes to unfold to his people any part of the Scriptures: for even the New Testament cannot be fully understood by those who are ignorant of this language. Melanchthon often declared that he preferred the knowledge of the Hebrew before the wealth of a kingdom. Nor should we wonder at this, when we consider that it

לא־כן Not so. אך But. אכן Nevertheless. גמ־כי Although. כי־אם For since. ולו ולא Although. אולם Nevertheless. כי For. אם If. לא אם If not. אלו If. לולא If not. אשר Because, when. עקב Because. לכן Therefore. על־כן On this account.

Of Interjections.

אי הוי אוי אויה לו נא אנא בי I pray! I beseech! Woe! אחה חה אח Ah! Alas! אללי O! Alas! חלילה Far be it. האח Well! הבו הבה Come! אחלי O that! I wish! אמן Amen! הוי Ho!

Syntax.

The adjective for the most part agrees with its substantive in gender and number, as איש טוב A good man. Some masculine adjectives are united with feminine nouns, and the contrary, as אמרת הגדלים The great lights; אבנים גדלות Great stones. Adjectives, except the numerals, are put after their substantives, if not so, the substantive verb is understood. When two substantives of a different gender have the same adjective, it is commonly of the masculine gender, בניו ובנתיו אכלים His sons and his daughters eating. An adjective singular is sometimes joined to a noun plural, ישר משפטיך Right thy judgments. A verb generally agrees with its nominative in gender, number, and person, איש היה The man was. Sometimes a plural nominative is joined to a verb singular, as בראשית ברא אלהים In the beginning the Gods created. Sometimes a feminine noun is joined with a masculine verb, as יהי מארת Let there be lights. A verb plural may be joined with a singular noun, as נסו רשע The wicked flee, that is, each

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THAT, is the article, or pronoun, THAT.

AS is ES, a German article, meaning *it, that,* or *which.* And

SO is SA or SO, a Gothic article of the same import with AS.

After. ב In, on account of. ל Between. לפני Before. בין Between. הלאה Beyond. חוץ Without. מן מני מ From, or out of. בדי In. מדי From. מול Against. ממול Over against. נכח Just opposite. נגד Before. סביב About. עבר Over. אל־עבר Over against. עדי עד Until. עלי על Above. עמת Nigh to. אפס Besides, except. תחת Under. למו For them, or like. בגלל למען בעבור On account of. חלף For. עמד עם With. בלתי בלי בלא Not. זולת מלבד בלעדי Besides, except.

*Of the Conjunctions.**

ו And. אף Also. גם Even. או Or, whether.

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of an adjective, of which the comparative, nether, or lower, is still in use, as the nether-milstone; Under, that is, On-neder, being the Dutch for, below. Beyond, or Be-passed; Ward, to look at, hence toward, and fromward; Athwart, wrested; Among, amongst, mixed; Against, opposed; Amid, amidst, in the middle; Instead, in place; About, extremity; After, is the comparative of the old adjective, Aft, or behind, which is still employed by seamen; down, low; Up, Over, Bove, Above; head, seems to be the original meaning of all these.

* אם Intention; גם Collection; אשר Track; עקב The following of a track; יען He will answer; לכן To firmness; אן Bending; לו Folding. Concerning the English conjunctions, Mr. Horne Tooke, page 185. observes, that

	Are the Imperatives	Of their Respective Verbs	
If	Gif	Gifan	To give.
An	An	Anan	To grant.
Unless	Onles	Onlesan	To dismiss.
Eke	Eac	Eacan	To add.
Yet	Get	Getan	To get.
Still	Stell	Stellan	To put.
Else	Ales	Alesan	To diminish.
Though or Tho'	Thafig or Thaf	Thafigan or Thafian	To allow.
But	Bot	Botan	To boot, to superadd.
But	Be-utan	Beon-utan	To be out.
Without	Wyrth-utan	Wyrthan-utan	To be out.
And	An-ad	Anan-ad	Dare congeriem.

Lest is the participle lesed of lesan, to dismiss.

Since	Siththan, Syne, Seand-es, Siththe or Sin-es	is the participle of Seon, to see.

Of Separation, &c.

יחד Together. יחדיו At once. לבד Separately. רק־אך Only.

Of Increase.

יותר More. הרבה רב Much. רבת מאד Very much. אף־כי How much more?

Of Diminution.

אט Gently. מעט By little and little. אף־כי How much less? כאין כמעט Almost.

Of Likeness.

ך As. כה Thus. כמו־כן In a similar manner. ככה Thus. בכה Such.

Of Number.

אחת First. שנית Second. שלישית Third. רביעית Fourth.

*Of the Prepositions.**

אל To. אלי Towards. אצל At, nigh to. אחרי אחר

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* "Every preposition," Mr. Robertson in his Grammar, page 267. observes, "has in it the signification of a noun." Thus אל Tendency; על Superiority; מן Cutting; עם Communion; אחר Following; עבר Passage; גלל Rolling; מען Response; עדי Passage; בין Division; תחת Descending; עמת Nearness; בלת To waste; את Presence; חלף Succession; עמד Standing. Concerning English prepositions, Mr. Horne Tooke, page 349. observes, "that the preposition, With, is an old imperative, and signifies, join; that Through, signifies a door, or passage; From, signifies, beginning; For, is a noun denoting, cause; To,* signifies, finished; By, is the imperative of a Saxon verb, Beon, to be; Between, or be-twaen, betwixt, is the Gothic form of the same meaning. Before, Behind, Below, Beside, these prepositions are merely the imperative; Be, with the nouns, fore, hind, low, side; beneath, of be and neath, the positive degree

* Mr Horne Tooke on this preposition is not quite accurate, *to*, is nothing else than the present of the indicative of the verb, *to do*, the *d* being changed into *t*. In the year 1791, when a Student in the Greek Class, University, Glasgow, we asked the opinion of the late Professor Young, one of the best Philologists either in this, or in any other country, and it gave us pleasure to find that his sentiments on this part of etymology were the same as our own.

Of Time.

מתי When? עד־מה How long? עד־אן To what time? עתה Now. מחרת מחר To-morrow. תמול אתמול Yesterday. שלשום Three days ago. פנים Before. מלפנים Before this. מזה Hence from this place. קדם Formerly, anciently. מקדם From antiquity. תמיד Always. נצח Perpetually. עולם For ever. עד־אם Until. עד־כי Until, when. טרם Not as yet. פתאם Suddenly. רגע In a moment. מהר מהרת Quickly. אזי אז Then. אחרי אחר After. כבר A long while ago. עוד As yet. עד־כן As far as. אחר־כן After these things. בכן Hence, at length. הלום Hither.

Of Demonstration.

הנה הין הא Lo!

Of Interrogation.

ה Whether? אם If? whether? האם Whether indeed? איך היך In what manner? איכה What for thee? איככה In what manner for thee? מה How? O How? What? מדוע Wherefore? למה For why? כמה How often? How many?

Of Affirmation.

באמת Truely. כן Thus, so. אכן Surely. אך At least. אמנם Truely. אולם For certain.

Of Denying and Doubt.

בלתי בלי לא אין Not. בל By no means. אל Lest, not. פן Lest not. אולי Perhaps.

Of Quality.

ריקם Vainly. חנם For nothing. עברית After the manner of the Hebrews. שוא In vain. יהודית After the manner of the Hebrews. ארמית After the manner of the Syrians.

express compendiously in one word, what must otherwise have required more, they may be divided into several classes.

Adverbs of Place.

אפוה איה אי Where? איכה In what manner? אן אנה Hither. מאין Whence? פה Here. פו In this place. מפו Whence? מפה From what place? הנה Hither. חלום Thither. שם There. שמה There, thither. משם Thence. חוץ חוצה Abroad, or without. מלמעלה מעלה מעל Above. מלמטה מטה Beneath. אחורנית אחור Backwards. פנימה פנים Before.

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ticiple Benoni in Kal, from יתר To be redundant. מאר is a substantive noun, an effort, from אור To bend. מהרה is a noun feminine, from מהר To hasten. איפה is compounded of אי Who? and פנה To turn towards. From אי and thus we have איך and איכה. הנה comes from הנה To be present. אפס the preter of Kal, To fail. נגר To stand before. טרם A cutting. The composition of לפנים is evident. אחר is a noun denoting, the back parts. פתאם is from פתא Sudden. רק To evacuate. הלום is from הלם To smite. אין is a noun denoting, vacuity. עור is the preter of Kal, To persevere. רגע is the preter of Kal, To shake, or vibrate. מרוע has for its root ירע To know. This principle is common to every language, Mr. Ruddiman in his small Rudiments, page 66. has shown this with regard to the Latin adverb. Mr. Horne Tooke in his Diversions of Purley, Vol. I. page 494. has shown it with regard to the English language. According to this ingenious author, *ly*, a very common termination of adverbs, is a corruption of the adjective, *like*. Adrift, is a contracted participle; Aghast, Agast, from Agazed; Ago, from Agone; Asunder, or separated; Needs, that is, need is; Anon, that is, in one; Alone, that is, Al one, only, one—like; Alive, in life; Asleep, on sleep; Aboard, on board; Adieu, to God; Fare well, go well; At wo, in two; Athree, in three; Awhile, a time; Aloft, on loft; Halt, the imperative of the Anglo-saxon verb, To hold. Lo, is the imperative of Look. Once, twice, thrice, the genitive of One, two, three. Rather, is an old comparative of the old adjective, Rath early, seldom, uncommon, scarce, rare; Stark, strong; Aye, or yea, is the imperative of a verb, and means, Have it, possess it, enjoy it; and Yes, is, Ay-es, have, possess, enjoy that; Not, no, mean, averse, unwilling.

names, as in Nimrod, Naphthali, sometimes also in nouns not proper, as נפתול Contention; נמבזה Contempt; it is more frequently used as an affix, as קרבן A gift; כבשן A furnace; חסרון A deficiency; זכרון The memory. י is frequently prefixed in proper names, as Jeconiah, sometimes to nouns not proper, as ילקום A bag; ינשוף A bat; יצהר Oil; יקום Substance; postfixed it forms adjectives, as נכרי Strange; חפשי Free; also ordinal numbers, as שני Second; שלישי Third; also gentile nouns, as מצרי An Egyptian; עברי A Hebrew; ערבי An Arabian; כנעני A Cananite; כשדי A Chaldean, &c.

Of the Paragogic Letters.

The six paragogic letters found at the end of words, appear only annexed for the sake of sound, but in reality they supply the place of adverbs. א paragogic, after the manner of the Arabians, is added to the persons of verbs that terminate in ו, as ההלכוא Those who have walked. The employment of ה paragogic, is very common, chiefly in the preterite and imperative, second person masculine, also in the first person of the future of both numbers, also to the infinitive and participle, also to the pronoun, &c. as לכה To thee, it is also added to nouns of place, as ימה Towards the sea; שאלה To the grave. ו paragogic, is added in regimen, as חיתו ארץ The beast of the earth. י paragogic, is frequently added to the infinitive, to nouns, participles, and even to the particles, as מני From. ן paragogic, is joined to the termination of verbs, as קומון They have arisen; תאהבון You will love. ת is added to three infinitives, as יבשת To dry up; יכלת To be able; שנאת To hate.

*Of the Adverb.**

Adverbs seem originally to have been contrived to

* Many Hebrew adverbs can be traced to their source, thus יותר is the par-

Niphal, the first person plural future of all verbs, some appellative nouns. Postfixed, their, them, feminine, forms many nouns. ש prefixed only, denotes the relative, who, which; the particle, that, because. ת prefixed, denotes a noun; to the second person future of both numbers and genders, and to the third person future feminine, singular and plural. Postfixed, the second person preter singular of all verbs; in regimen for ה feminine, forms many nouns feminine, for examples see Lexicon, under each particular, also see Parkhurst's Grammar, section 9th.

RULE.

To find the root, reject the Eamentic letters, ה א מ נ ת י, the affixes, and letters acquired in forming. If less than three letters remain, add י or נ to the beginning, or insert ו or י in the middle, or double the second letter, or add ה or א to the end. There is one instance where the student must add ל to the beginning, לקח To take, which is often found without ל; or from the improved plan of the Lexicon, the following short rule will be sufficient. Reject all affixes and letters acquired in forming, and under the three, or two remaining letters the root may be found.

Of the Eamentic Letters.

These letters are either employed to form nouns, &c. as affixes, or prefixes. In Eamentic nouns, א ה ת are prefixed, as אצבע The finger. השמעות The sense of hearing. תהלה Praise. מ is sometimes employed as an affix, as סלעם A kind of insect; פדיום Redemption, it also forms adverbs, as יומם Daily; פתאם Suddenly; חנם Gratis, for nothing. Most frequently as a prefix, as מאכל Food, sometimes it is doubled, as ממגרות Granaries; often it forms nouns denoting the instrument, as מגן A shield; מפוח A pair of bellows; מפתח A key; מזרה A fan to winnow corn; מנורה A candlestick; מאור A light. נ is used as a prefix in proper

be observed that א as a prefix, is sometimes the sign of a noun, but more frequently the sign of the first person future of a verb. ב, as a prefix, is a preposition, in, to, towards, &c. (See Lexicon.) ה, prefixed, marks the conjugation Hiphil, or Hophal, is emphatical, *the, this, that*, is vocative, or pathetic, expresses a question or doubt. Postfixed, is the sign of a feminine noun, denotes the third person singular feminine preter of verbs. To a verb, or noun, her, sometimes, his, to or towards, of place or time. ו prefixed, a connective particle, and, &c. (see Lexicon.) inserted after the first radical, it denotes the participle of the present tense active, also nouns in which action is implied; inserted after the second radical it denotes an action past, also nouns in which such action is implied. Postfixed to a noun, it signifies, his; to a verb, him, sometimes, their, or them, also the third, or in the imperative, the second person plural of verbs, also forms some nouns. י prefixed to the third persons masculine future of all verbs, forms some appellative nouns, inserted, forms many nouns, after the first radical it denotes the effect or consequence of the participle active of the verb, after the second radical, the consequence of the participle passive, also before the last radical, it denotes the Hiphil conjugation. Postfixed, it denotes a national name, the ordinal numbers, the second person feminine future and imperative, and sometimes the second person feminine preter, is the sign of the masculine plural in regimen, is formative in some nouns, both substantive and adjective, to a noun, my; to a verb, me. כ prefixed, a particle of similitude, like, as, &c, Postfixed to a noun, thy; to a verb, thee. ל, prefixed, only, to, for, &c. (See Lexicon.) מ prefixed, a particle, from, &c. (see Lexicon.) denotes the participle of Hiphil and Hophal, and with ת added, of Hithpael, forms many nouns signifying the instrument, mean, or place of action. Postfixed to a noun, their; to a verb, them; forms some adverbs. נ prefixed, forms the preter and participle of

ticular: In this language it is taken for granted that the reader is acquainted with the general scope of what is under his consideration, whether it relate to things past, present or future, whether it be a general precept, or a particular injunction, &c. so that there is no necessity to distinguish the one from the other by the tenses. Accordingly when in Hebrew, we are reading history, we must translate the future as well as preter tense, as relating to things past, and in prophecy we must use both of these tenses as if speaking of things to come. If we then consider language in this natural and easy light, we shall perceive that there is no occasion for any more than two tenses, and if in reading this sacred language, we reckon ourselves as if present when the events referred to in prophecy or history pass, we shall perceive the meaning, propriety, and use of the two tenses. It is in the Hebrew, as it is in most other languages, that a word may be considered both as a noun, and as a verb, thus, in English the word *love* may be either a noun or a verb, according to the manner of its connection with the preceding and following words. In Hebrew, primitive words, also called roots, are such as express any radical, or natural idea or action, and may be of almost any part of speech; it is a remarkable circumstance and a strong proof that the Hebrew is a primitive language, that each of its roots seems to have had originally neither more nor less than three letters. Hence it may be inferred that when a Hebrew word presents itself of less than three letters, time, or other changes have caused some of its original letters to be left out; if the word presented have more than three letters, if not a compound word, one of three things takes place, either the root has some branches on the right or left, or both, or some letter through the corruption of the Massorah, inserted, as ו or י among the radicals. Those letters on the right are called prefixes; in the middle, inserted; on the left, affixes, or postfixes. Concerning these letters as serviles in general, it may

Example of a Defective Verb of two Radicals.

שם שום To place.

Hophal.	Hiphil.	Niphal.	Kal.	
הושם	השים	נשום	שם	Preter.
יושם	ישים	ישום	ישום	Future.
	השים	השום	שום	Imperative.
הושם	השים	השום	שום	Infinitive.
מושם	משים	נשום	שום	Benoni.
			שום	Poul.

Verbs of this form oftentimes in Kal, and sometimes in Niphal, leave out the ו before the last radical. Of the third class of verbs, or those which drop their third radical, are the verbs ending in ה.

Example of a Verb, the last Radical, ה being left out.

גלה To reveal.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.	
התגלה	הגלה	הגלה	נגלה	גלה גלתה גליה	Pret.
יתגלה	יגלה	יגלה	יגלה	יגלה יגל	Fut.
התגלה		הגלה	הגלה	גלה גלי F.	Imp.
התגלות	הגלות	הגלות	הגלות	גלות גלת גלו	Inf.
מתגלה	מגלה	מגלה	נגלה	גולה גולה F.	Ben.
				גלוי	Poul.

From these models of the verb it is evident that it has but three moods, the Indicative, the Imperative, and the Infinitive. The Indicative has only two tenses, "the simplicity," as Mr. Pike well observes, "manifested in this is wonderful." How complex, on the tenses, the Greek and Latin verbs are, the student knows well. This simplicity in the Hebrew is greater than at first we would reckon proper; three tenses at least appearing absolutely necessary to express our ideas, viz. the present, the past, and the future. How then shall we defend the Sacred Language in this par-

Verbs leaving out י as their first radical, often drop it in the future, imperative and infinitive of Kal, to which last they affix ת, and in Niphal and Hiphil they change their י into ו. The leading word of each tense, mood, &c. is only given, whence the other parts are formed regularly, as in פקד. These three verbs, יכח ידע ידה in Hithpael change their י into ו, לקח To take, is in Kal formed like ישב. Verbs defective of נ, the first radical, drop it in the future, imperative and infinitive of Kal, to which they also affix ת in the preter of Niphal, and throughout Hiphil and Hophal.

An example of a Verb Defective of נ *the first Radical, commonly called Defective* פ נ.

נסך To pour.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.	
התנסך	הסך	הסיך	נסך	נסך	Preter.
	יסך	יסיך	ינסך	יסך	Future.
		הסיך	הנסך	סך	Imperative.
	הסך	הסיך	הנסך	סכת	Infinitive.
	מסך	מסיך	נסך	נוסך	Benoni.
				נסוך	Poul.

Verbs with ה for their last radical often drop it, or change it into י, and generally form the infinitive by changing ה into ות. Verbs are doubly defective when י or נ is the first radical, and ה the last; the middle radical sometimes only remains; נתן To give, is included in this observation. א, נ and ת, radicals are often, before the same letters as serviles, dropt; when the third radical is the second repeated, it is frequently dropped, or instead of it a ו is inserted, verbs of this class have in Hophal a ו inserted just before its first radical.

line plural of verbs, ן paragogic, is frequently affixed, the ו is sometimes left out, and ן only retained; this happens more rarely in the second person future masculine plural. The ה final, is often dropt in the third person future feminine plural, sometimes in the second person future feminine plural. In the imperative, second person plural feminine, the final ה is sometimes omitted. The characteristic י in Hiphil, is employed only in three examples of the preter, and even in these it is frequently omitted. When the third person preter feminine of any conjugation is followed by a pronoun suffix, the ה is changed into ת. The second person plural masculine sometimes omits its מ before a pronoun suffix, also the third person plural preter and future, likewise the second person plural future.

Irregular Verbs.

These are of two classes, defective, and reduplicate; defective verbs are those that leave out one or more of their radicals, from the old model פעל if the first radical be omitted, it is said to be defective in פ; if the second be left out, defective in ע, and if the third radical be defective, it is said to be in ל. Defective verbs that drop their first radical, are for the most part those that begin with י or נ.

ישב To dwell.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.	
התישב	הושב	הושיב	נושב	ישב	Preter.
	יושב	יושיב	יושב	ישב	Future.
		הושיב	הושב	שב שבה	Imperative.
	הושב	הושיב	הושב	שבת	Infinitive.
	מושב	מושיב	נושב	יושב	Benoni.
				ישוב	Poul.

Plural.

1. נתפקד We shall, or will visit ourselves. C.
2. תתפקדו Ye shall, or will visit yourselves. M.
2. תתפקדנה Ye shall, or will visit yourselves. F.
3. יתפקדו They shall, or will visit themselves. M.
3. תתפקדנה They shall, or will visit themselves. F.

Imperative.

Singular.

2. התפקד Be thou visiting thyself. M.
2. התפקדי Be thou visiting thyself. F.

Plural.

2. התפקדו Be you visiting yourselves. M.
2. התפקדנה Be you visiting yourselves. F.

Infinitive.

התפקד To visit one's self.

Participle. Benoni.

Singular.

מתפקד Visiting one's self. M.
ת or מתפקדה Visiting one's self. F.

Plural.

מתפקדים Visiting themselves. M.
מתפקדות Visiting themselves. F.

Observations concerning the Regular Verb.

The first person singular preter sometimes omits the final י. In Kal ו is frequently inserted after the second radical of the future and imperative. In the participle Benoni in Kal, the ו is often, and in the participle Poul, sometimes, omitted. In the third person future mascu-

Infinitive.

הפקד To be caused to visit.

Participle. Benoni.

Singular.

מפקד Caused to visit. M.
ת or מפקדה Caused to visit. F.

Plural.

מפקדים Caused to visit. M.
מפקדות Caused to visit. F.

HITHPAEL.

Preter tense.

Singular.

1. התפקדתי I did visit, or have visited myself. C.
2. התפקדת Thou didst visit, or hast visited thyself. C.
3. התפקד He did visit, or has visited himself. M.
3. התפקדה She did visit, or has visited herself. F.

Plural.

1. התפקדנו We did visit, or have visited ourselves. C.
2. התפקדתם Ye did visit, or have visited yourselves. M.
2. התפקדתן Ye did visit, or have visited yourselves. F.
3. התפקדו They did visit, or have visited themselves. C.

Future tense,

Singular.

1. אתפקד I shall, or will visit myself. C.
2. תתפקד Thou shalt, or wilt visit thyself. M.
2. תתפקדי Thou shalt, or wilt visit thyself. F.
3. יתפקד He shall, or will visit himself. M.
3. תתפקד She shall, or will visit herself. F.

Plural.

מפקידים Causing to visit. M.
מפקידות Causing to visit. F.

HOPHAL.

Preter tense.

Singular.

1. הפקדתי I was, or have been caused to visit. C.
2. הפקדת Thou wast, or hast been caused to visit. C.
3. הפקד He was, or has been caused to visit. M.
3. הפקדה She was, or has been caused to visit. F.

Plural.

1. הפקדנו We were, or have been caused to visit. C.
2. הפקדתם Ye were, or have been caused to visit. M.
2. הפקדתן Ye were, or have been caused to visit. F.
3. הפקדו They were, or have been caused to visit. C.

Future tense.

Singular.

1. אפקד I shall, or will be caused to visit. C.
2. תפקד Thou shalt, or wilt be caused to visit. M.
2. תפקדי Thou shalt, or wilt be caused to visit. F.
3. יפקד He shall, or will be caused to visit. M.
3. תפקד She shall, or will be caused to visit. F.

Plural.

1. נפקד We shall, or will be caused to visit. C.
2. תפקדו Ye shall, or will be caused to visit. M.
2. תפקדנה Ye shall, or will be caused to visit. F.
3. יפקדו They shall, or will be caused to visit. M.
3. תפקדנה They shall, or will be caused to visit. F.

Hath no Imperative.

Plural.

1.	הפקדנו	We did, or have caused to visit.	C.
2.	הפקדתם	You did, or have caused to visit.	M.
2.	הפקדתן	You did, or have caused to visit.	F.
3.	הפקידו	They did, or have caused to visit.	C.

Future tense.

Singular.

1.	אפקיד	I shall, or will cause to visit.	C.
2.	תפקיד	Thou shalt, or wilt cause to visit.	M.
2.	תפקידי	Thou shalt, or wilt cause to visit.	F.
3.	יפקיד	He shall, or will cause to visit.	M.
3.	תפקיד	She shall, or will cause to visit.	F.

Plural.

1.	נפקיד	We shall, or will cause to visit.	C.
2.	תפקידו	Ye shall, or will cause to visit.	M.
2.	תפקידנה	Ye shall, or will cause to visit.	F.
3.	יפקידו	They shall, or will cause to visit.	M.
3.	תפקידנה	They shall, or will cause to visit.	F.

Imperative.

Singular.

2.	הפקיד	Cause thou to visit.	M.
2.	הפקידי	Cause thou to visit.	F.

Plural.

2.	הפקידו	Cause you to visit.	M.
2.	הפקידנה	Cause you to visit.	F.

Infinitive.

הפקיד To cause to visit.

Participle. Benoni.

Singular.

מפקיד Causing to visit. M.

ת or מפקידה Causing to visit. F.

Plural.

1. נפקד We shall, or will be visited. C.
2. תפקדו Ye shall, or will be visited. M.
2. תפקדנה Ye shall, or will be visited. F.
3. יפקדו They shall, or will be visited. M.
3. תפקדנה They shall, or will be visited. F.

Imperative.

Singular.

2. הפקד Be thou visited. M.
2. הפקדי Be thou visited. F.

Plural.

2. הפקדו Be you visited. M.
2. הפקדנה Be you visited. F.

Infinitive.

הפקד To be visited.

Participle. Benoni.

Singular.	*Plural.*
נפקד Visited. M.	נפקדים Visited M.
ת or נפקדה Visited. F.	נפקדות Visited. F.

HIPHIL.

Preter tense.

Singular.

1. הפקדתי I did, or have caused to visit. C.
2. הפקדת Thou didst, or hast caused to visit. C.
3. הפקיד He did, or has caused to visit. M.
3. הפקידה She did, or has caused to visit. F.

Participle active, or Benoni.

Singular.	*Plural.*
פוקד Visiting. M.	פוקדים Visiting. M.
פוקדה Visiting. F.	פוקדות Visiting. F.

Participle passive, or Poul.

Singular.	*Plural.*
פקוד Visited. M.	פקודים Visited. M.
פקודה Visited. F.	פקודות Visited. F.

NIPHAL.

Preter tense.

Singular.

1.	נפקדתי	I have been, or was visited.	C.
2.	נפקדת	Thou wast, or hast been visited.	C.
3.	נפקד	He was, or has been visited.	M.
3.	נפקדה	She was, or has been visited.	F.

Plural.

1.	נפקדנו	We were, or have been visited.	C.
2.	נפקדתם	Ye were, or have been visited.	M.
2.	נפקדתן	Ye were, or have been visited.	F.
3.	נפקדו	They were, or have been visited.	C.

Future tense.

Singular.

1.	אפקד	I shall, or will be visited.	C.
2.	תפקד	Thou shalt, or wilt be visited.	M.
2.	תפקדי	Thou shalt, or wilt be visited.	F.
3.	יפקד	He shall, or will be visited.	M.
3.	תפקד	She shall, or will be visited.	F.

Imperative.

Singular.	*Plural.*
2. פקד Visit thou. M.	2. פקדו Visit ye. M.
2. פקדי Visit thou. F.	2. פקדנה Visit ye. F.

Infinitive.

Present tense, פקד פקוד To visit.

Third person plural masculine of which the signs are י prefixed, and ו postfixed, which appear to be י the former part of the pronoun יכם and ו postfixed, the latter part of the Chaldaic המון Them. (see Parkhurst's Lexicon, 4to, p. 182.) Third person plural feminine, of which the signs are ת the former part taken for ה prefixed, and נה the latter part of the pronoun הנה They, feminine. This is the construction of the two tenses of the indicative mood, while the imperative mood is nothing but a part of the future contracted, taking the second person singular and plural masculine and feminine, and casting away the prefix ת, and we know that the sense of the imperative is future, expressed with brevity, as thou shalt visit, is the same with visit thou. The infinitive mood is generally the simple root, and denotes the meaning of the verb in its most general form; Benoni, or the term employed to denote the participle active, signifies in the middle, that is, because expressive of the present time which is between the past and the future. Poul, the term used to express the participle of the past tense is taken from that part of the verb in the old paradigma פעל In the future tense, and in the imperative and infinitive moods, through the corruption of the points a ו is often found inserted between the second and third radicals. The personal affixes, throughout all the conjugations, are added, and the participle declined as in Kal. In Niphal the נ is prefixed to the preter alone, and to the participle, but ה to the imperative and infinitive. In Hiphil, Hophal, and Hithpael, after another servile, the formative ה is always dropped, also throughout the future, and to the participle of each מ is prefixed. Hophal is the same as Hiphil the formative י being left out, as it also frequently is in Hithpael. In the Hithpael of verbs beginning with ש or ס, ת is transposed, as השתמר for התשמר and those with צ. ת is likewise converted into ט as נצטרק for נתצרק.

Future tense.

Singular.

1.	אפקד	I shall, or will visit.	C.
2.	תפקד	Thou shalt, or wilt visit.	M.
2.	תפקדי	Thou shalt, or wilt visit.	F.
3.	יפקד	He shall, or will visit.	M.
3.	תפקד	She shall, or will visit.	F.

Plural.

1.	נפקד	We shall, or will visit.	C.
2.	תפקדו	Ye shall, or will visit.	M.
2.	תפקדנה	Ye shall, or will visit.	F.
3.	יפקדו	They shall, or will visit.	M.
3.	תפקדנה	They shall, or will visit.	F.

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third person singular masculine is the root itself, in Kal, or burdened with no letters. The third person singular feminine, of which the sign is ה the former part of the pronoun היא She, postfixed. The first person plural, of which the sign is נו the latter part of the pronoun אנו We, postfixed. Second person plural masculine, of which the sign is תם the latter part of the pronoun אתם Ye, postfixed. Second person plural feminine, of which the sign is תן the latter part of the pronoun אתן Ye, feminine postfixed. The third person plural, of which the sign is ו the latter part of the pronoun מו They, postfixed. Future tense. The first person singular, of which the sign is א the former part of the pronoun אני prefixed. The second person singular masculine, of which the sign is ת the middle part of the pronoun אתה Thou, prefixed. The second person singular feminine, of which the signs are ת prefixed, and י postfixed, which are the latter part of the pronoun אתי Thou. The third person singular masculine, of which the sign is י the middle part of the pronoun היא He, prefixed. (See Robertson's Grammar, p. 80.) The third person singular feminine, of which the sign is ת the latter part of the pronoun זאת (see Leusden's Grammar, p. 44.) She, or this, feminine prefixed. The first person plural, of which the sign is נ the middle part of the pronoun אנו We, prefixed. The second person plural masculine, of which the signs are ת prefixed, and ו postfixed, the middle parts of the pronoun (see Robertson's Lexicon, p. 42.) אנתון Chald. You, common gender. Second person plural feminine, of which the signs are ת prefixed, and נה postfixed, the latter part of the pronoun אתנה Ye, feminine.

Plural.

1. פקדנו We visited, or have visited, or did visit. C.
2. פקדתם Ye visited, or have visited, or did visit. M.
2. פקדתן Ye visited, or have visited, or did visit. F.
3. פקדו They visited, or have visited, or did visit. M.

conjugation in Hebrew, whatever changes take place the root remains, or should remain unaltered. (See Preface foot note.) פעל being the word selected for the model of the verb in the days of old, all the terms now technically in use are derived from it. פעל is the pure root not burdened with any servile, it is therefore called Kal, that is, levis, light. This therefore is the name for the active voice of what is commonly called the first conjugation. If נ be prefixed to פעל we have נפעל or as it is pronounced with the Massoretic points, being the name given to the points which are used by many in reading Hebrew, Niphal, this gives the name to the passive voice of Kal. If ה be prefixed to פעל and י inserted before the last radical, and sounded according to the Massorah, we have Hiphil the name of the active voice of the second conjugation. If this י be taken out and the Massoretic points changed, we have Hophal, the name for the passive voice of the second conjugation. If הת be prefixed to פעל and Massoretically pronounced, we have Hithpael, the name for the third conjugation which is both active and passive. The first conjugation is simply active or passive, as פקד He did visit, or has visited. נפקד He was or has been visited. The נ characteristic of Niphal seems to be a contraction of נות To be established. The second conjugation signifies to cause, or make any thing to do, or to be done, as הפקיד He did cause, or has caused to visit; the י inserted before the last radical seems to be a corruption arising from the influence of the points, (see Preface foot note.) the ה prefixed whether to nouns or verbs seems to be a contraction of הוא Permanent existence. הפקד He did cause to be visited, or has caused to be visited. The third conjugation is both active and passive, as התפקד He did visit, or has visited himself. הת which is prefixed to this conjugation, is perhaps a contraction of התת To hasten. The Moods are three, the Indicative, the Imperative, and the Infinitive. The tenses are three, the Past, Future, and Present. The numbers are two, the Singular, and the Plural. The persons are three, First, Second and Third. The genders are three, Masculine, Feminine and Common. Indicative mood, preter tense, first person singular, the sign of which is תי the latter part of the pronoun אתי I, postfixed to the root. Second person singular, of which the sign is ת the latter part of the pronoun את Thou, postfixed,

Demonstrative.

Singular, Masculine הלזה לזה זה This.
Feminine הלזו זאת זו זה This.
Common הלז זו This. ה That, or the.
Plural, Common אלה האל אל These, those.

Relative.

Common, Singular and Plural אשר Who, which, that,

Interrogative.

מי Who? מה What? ה Who? or which?

For a more particular account of the pronouns see Lexicon.

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*Of Verbs.**

The regular Verb, פקד To visit.

In Kal, or first conjugation.

INDICATIVE MOOD.

Preter, or past Tense.

Singular.

1. פקדתי I visited, or have visited, or did visit. C.
2. פקדת Thou didst visit, or hast visited, or visitedst. C.
3. פקד He visited, or has visited, or did visit. M.
3. פקדה She visited, or has visited, or did visit. F.

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abbreviated pronouns used as affixes, are י or ני I, or mine. נו Us, or ours. ך or כה Thou, or thine, masculine. כי Thou, or thine, feminine. יך the same. כם Ye, or yours, masculine. כן or כנה Ye, or yours, feminine. ו or הו His, him. נהו or נו the same. ה or נה Her. מו or ימו Them, their, masculine. הם the same. ן or הן, Them, their, feminine. When a possessive pronoun and substantive come together in the English language, the pronoun is first, as my book; they are also reckoned separate words, but such is the idiom of the Hebrew that they are accounted as one word, and the order is inverted, as ספרי Book my, as it were. The contracted pronouns are also used as affixes to verbs almost in the same way as to nouns.

* All verbs have one form, so that it might be asserted that there is but one

using two adjectives with a conjunction between them, as עני ואביון Poor and needy, that is, exceedingly poor; likewise by repeating the noun, as שמי השמים The heaven of heavens, or the highest heavens. It also arises from prefixing the pronoun ה that, or the emphatic, as המלך הגדול The great king, or the greatest king. It is also formed by prefixing א to the positive, as אכזב A very great liar. (See Robertson's Grammar, page 69.)

PRONOUN.*

Pronouns are personal, demonstrative, relative and interrogative. The pronoun of the first person, common gender, singular, Nom. אנכי אני I; the rest of the cases י or ני with the proper sign prefixed as in nouns, from אנה The occurrence or presence of an object. אנכי from אנה and כה Here or present. Plural, Nom. אנחנו נחנו אנו We, the other cases נו &c. from אנה and נון to increase. The pronoun of the second person masculine singular, Nom. אתה Thou, other cases ך &c. Plural, Nom. אתם You, the other cases כם &c. The pronoun of the second person feminine singular, Nom. אתי את Thou, other cases ך &c. Plural, Nom. אתן אתנה You, other cases כן &c. The pronoun of the third person masculine singular, Nom. הוא He, other cases ו or נו &c. Plural, Nom. המה הם they, other cases הם or מו &c. The pronoun of the third person feminine singular, Nom. היא She, other cases ה or נה &c. Plural, Nom. הנה הן They, other cases הן &c.

The sign of the accusative את is a word signifying the very, pointing emphatically to the word to which it is prefixed, when this particle is used before a pronoun, ו is generally inserted. ה of the vocative is not always employed. מ is the sign of the ablative, doubled for the most part before a pronoun, which is a contraction of מן from מנה To distribute.

* It is of great importance that the student should have an intimate acquaintance with the personal pronouns, for such is the genius of all the eastern languages, that each person of the various tenses, the third person singular masculine being excepted, is formed with the respective personal pronoun more or less contracted, either as a prefix, or an affix. The

government or regimen, the first is the governing word, the second is governed in the genitive. The first if singular and feminine ending in ה changes that letter generally into ת, as יעצה Counsel, יעצת רשעים The counsel of the wicked. The masculine plural loses the final ם when it is the governing word, as האיש אשרי O the blessednesses of the man; these changes oftentimes take place when the nouns, &c. are not in regimen, evidently for the sake of a more pleasant sound, as חוסי בו The persons trusting in him, Psalm ii. 12. (See Wilson's Grammar, page 133.)

ADJECTIVE.

Adjectives in the positive degree are similar to nouns. The comparative is formed by prefixing to the word, for which the preference is given, the letter מ, from מנה To distribute, as מבנים Sons. טוב Good; מ literally before, good before sons, that is, better than sons. The superlative arises from prefixing מאד Very, to the positive, as טוב מאד Very good. It is also formed by prefixing ב the noun, as הטוב בנשים The best among women. It is also formed by repeating the positive, as רע רע Evil, evil, that is, very bad; the superlative is also formed by

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the Syriac or Chaldaic, for the Hebrew noun הנה The collective presence of objects, is the true root. In fact we may safely assert that the Hebrew is the parent of every language whether ancient or modern. Psalm v. 13. will be found an instance where the feminine noun in regimen does not change the final ה into ת, thus כצנה רצון As with a shield of good will, and Mr. Mudge is of opinion that there are many instances of this. (See Bishop Horsley's Translation with Notes.) We have omitted של as a sign of the genitive, for there is not an instance in the whole Bible of it; we know that the Rabbies use it as such, but their authority on this subject must yield to the Scriptures, it is to be found Cant. viii. 12. but in that passage it is not the sign of the genitive, but a relative joined with the dative pronoun שלי When, rendered literally is, which for me, that is ש Which, from אשר Which. ל which is the sign of the dative, is the contracted form of אל signifying, To, or for. י Me, from אני I, the pronoun.

line, as אדם A man; sometimes common, as אות A mark. Masculine nouns generally form their plural in ם or ים as אגפים Wings, אגף A wing. Feminine nouns generally form their plural in ות as אמה A young woman, אמהות Young women.

CASES.

Singular.

Nom.	איש	A man, or the man.
Gen.	איש	of a man, or the man.
Dat.	לאיש	for, or to the man.
Acc.	אתאיש	the man.
Voc.	האיש	O the man.
Abl.	מאיש	from the man.

Plural.

Nom.	אישים	men, or the men.
Gen.	אישים	of men, or of the men.
Dat.	לאישים	for men, or for the men.
Acc.	אתאישים	the men.
Voc.	האישים	O men, or O the men.
Abl.	מאישים	from men, or from the men.

When two nouns come together they are said to be in

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common gender; this accounts for nouns in ות being both masculine and feminine. That this conjecture is not without foundation, will appear evident from a proper consideration of the following passages in the original, in which it signifies, their or them, Exodus xxiii. 23. Deuteronomy iv. 37. vii. 10. xxi. 10. Joshua ii. 4. Psalm xlvi. 4. Isaiah v. 26. It appears to be the latter part of המה They, where ו is employed for ה, being one of the ehevi letters. Some nouns ending in ים are feminine, as נשים Wives. ים is a contraction of the pronoun of the third person plural. המה They, generally masculine, but sometimes feminine, the ה being changed into י. Some masculine nouns form their plural in ין as אי An island, אין Islands. This termination is the contracted form of המין the third person plural masculine of the Chaldaic pronoun, they. We are aware that these are denominated Chaldaic forms, it is true they are so, but it is also true, that they are taken from the Hebrew into

ancient or modern. The following letters denominated Eamentic, ה א מ נ ת י are employed as prefixes, or sometimes affixes, in forming nouns from verbs. אהוינת Aevinĕth are called paragogic, παραγωγικος or additional, being found generally as affixes where they seem only annexed for the sake of sound, but in reality they supply the place of adverbs, of which, perhaps, they are abbreviations; they increase the primitive meaning of the root to which they are postfixed. As in this language a word is never so divided that one part of it appears in one line and another in the next; they therefore enlarge some of their letters to fill up the blank space. ם ת ל ה א are used then in an extended form, and are then called dilated or extended letters.

Parts of Speech.

ARTICLE.

There is no part of the Hebrew that corresponds exactly to the common use of the articles, whether definite or indefinite; the only word in this language which approaches to this part of speech is ה this is then a contraction of הוה the being, or the existence, and corresponds to the definite article in its emphatic use, as האיש The man, or that man.

NOUN.

Nouns have three genders, two numbers, and six cases. Nouns ending in ה * or ת are generally feminine, as אדמה Earth. All other nouns are generally mascu-

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* ה affixed to nouns is a contraction of the pronoun הוא He, she, or it, common gender. This accounts for some nouns ending in וה being masculine, as אוב A conjurer; אובות Conjurers. The reason seems to be the ה in the root אבה is not strictly radical, in the plural it is changed into ת that ו is prefixed. This ו is without doubt the remains of a pronoun third person plural

This sacred language is read from right to left. א ה י ע ו are vowels, the rest consonants. In reading Hebrew these vowels are sounded long. When a vowel is supplied in reading it may be ĕ sounded short, as ברא Bĕra, he has created. The following vowels א ה ו י called Ehevi, for the sake of memory, are employed often for each other, as פרה becomes פרי Fruit. The letters may be divided into the following classes,

Gutturals, א ה ח ע
Labials, ב ו מ ף
Palatials, ג י כ ק
Linguals, ד ט ל נ ת
Dentals, ז ס צ ר ש

Those of the same order are sometimes employed for each other, as נסה for נשא To lift up. * The letters are either serviles or radicals; the serviles are ו כלב איתן משה which, for the sake of memory, may be called Aithĕn, Mĕshe, u, Cĕlĕb. The rest are radicals, and never become serviles except ט when used for ת but the serviles are often radicals. The serviles are employed in producing the changes necessary in the structure of the language. A radix or root generally consists of three letters, (see Gusset's Lexicon, p. 2.) one of which is frequently omitted, and sometimes two. Those words which have more than three letters are evidently foreign or compounded words, though it may not be easy at all times to show their composition. This rule though evidently derived from the peculiar genius of the Hebrew is applicable in some measure to every language whether

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* The principle upon which, from Moor's Greek Grammar, the following arrangement is formed, will be of great service to the student in tracing the connexion of the Hebrew with any other language.

Labials,	π, β, φ,	are sounded	ip, ib, iph.
Palatials,	κ, γ, χ,		ik, ig, ih.
Dentals,	τ, δ, θ,		it, id, ith.

AN OUTLINE

OF

HEBREW GRAMMAR.

Of the Letters and manner of Reading.

ALPHABET.

POWER.	FORM.	NAME.	FINAL.	SIMILAR.	SOUND.
1	א	Aleph			a, as in *all*
2	ב	Beth		כ	b
3	ג	Gimel		נ	g, as in *give*
4	ד	Daleth		ר	d
5	ה	He		ח	e, as in *men*
6	ו	Vau		י	u, as in *you*
7	ז	Zain		ן	z
8	ח	Heth		ה	h
9	ט	Teth		מ	t
10	י	Jod		ו	i, as in *field*
20	כ	Caph	ך 500	ב	c, as in *come*
30	ל	Lamed			l
40	מ	Mem	ם ם 600	ט	m
50	נ	Nun	ן 700	ג	n
60	ס	Samech		ם	s
70	ע	Oin		צ	o
80	פ	Pe	ף 800		p
90	צ	Tzade	ץ 900	ע	tz
100	ק	Koph			k
200	ר	Resh		ד	r
300	ש	Shin			sh
400	ת	Thau			th

northern, where Mr. HORNE TOOKE found it. In page 24th of the Grammar, we have observed that *not*, *no*, mean *averse*, *unwilling*; the true source of this adverb is the Hebrew נא nā, *To fail*, and there is not, perhaps, a language in the known world into which as a negative it is not to be found. We are of opinion that the true source of etymology is to be found in the eastern languages, of which the Hebrew is the parent, and to which they can still in many instances be traced; this study is of the greatest importance, for though Philology by its original import at first only denoted the knowledge of language, yet it soon acquired a more extensive, a more exalted signification. Without the aid of Philology it is scarcely possible to unfold the origin of nations, to trace their first frame and constitution, to understand their customs, manners, religion, laws, language, government; their progress in the arts of peace or war, or to know by what means they have arisen to grandeur and importance. The study of history so necessary to every rank, will be very deficient without the aid of Philology. To the student of divinity this science is of very great importance, it enables him to take just and enlarged views of the Sacred Writings, which, when blessed to his soul by the influences of the Holy Spirit, are able to make him wise unto salvation, through faith which is in Christ Jesus. Our heart's desire and prayer is, that the blessing of God, and the influence of his Holy Spirit, may accompany this work, and that it may please Him to cause it to redound to His glory, and to the edification of those who peruse it, to their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen, and Amen.

singular masculine of a substantive noun in regimen; that it is in the ablative, is evident from the preposition, *in*; that it is singular, the Translation asserts; that it is in regimen, the preposition, *of*, not affected with the dash, testifies; that it is masculine, is evident from not having the colon, nor the semicolon after it; that it is deficient of one of its radicals, is evident from the accent used in the Translation. לצים lĕzīm, is the genitive plural masculine of a substantive noun, the preposition, *of*, before shows it to be in the genitive, and the Translation informs us that it is plural; that it is masculine, from not having the semicolon, nor the colon after it; that it is defective in its middle radical, is evident from the circumflex accent employed; the next word has been considered. ישב īshĕb, is the third person singular preter masculine of a verb in Kal, this is evident from G. p. 7. compared with the Translation. This analysis, we apprehend, should not be carried any farther.

The student will perceive that in the Grammar we have quoted from the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ of Mr. John Horne Tooke; if that admirable Philologist had been as well acquainted with the eastern languages as he was with the northern, he would have been able to have carried his valuable inquiries still farther. In the Grammar, page 26. we observe that *beneath* is compounded of *be* and *neath*, and that *neath* is the positive degree of an adjective of which the comparative *nether* or *lower*, is still in use, as the *nether-millstone; under*, that is, *on-neder*, being the Dutch for *below;* the Hebrew informs us that the true root of *neath* is נחת nĕhĕth, *To descend;* and if necessary this root might be traced through all the eastern languages, and thence to the

it is common gender, is evident from the colon after it. לא lā, is an adverb, *not*, in the Translation it is the same. הלך ēlĕc, is the third person singular masculine preter of a verb in Kal; the Translation compared with G. p. 7. declares the same. בעצת bōzĕth, is the ablative singular feminine in regimen of a substantive noun; that it is in the ablative singular, is evident from the Translation; that it is feminine, because it has the semicolon after it; that it is in regimen, is evident from the preposition, *of*, not affected with the dash as already explained, coming after it; that it is deficient in its initial radical which is י ī, is evident from the acute accent being placed above the Translation as explained in the Key. רשעים rĕshōīm, is the genitive plural masculine of a substantive noun; that it is plural, is evident from the prefixed dash; that it is in the genitive, is evident from the Translation; that it is masculine, is evident from not having the semicolon, nor the colon after it. ובדרך ūbĕdĕrĕc, is the ablative singular common gender in regimen of a substantive noun; that it is in the ablative singular, is evident from the Translation; that it is common gender, appears from the colon which is placed after it; that it is in regimen, is evident from the preposition, *of*, not affected by the dash, being placed after it. חטאים hĕtāīm, is the genitive plural masculine of a substantive noun; that it is in the genitive plural, is evident from the Translation; and that it is masculine, is evident from not having the colon, nor the semicolon after it; the next word has already been considered. עמד omed, is the third person singular masculine preter of a verb in Kal; the Translation compared with the G. p. 7. proves this. ובמשב ūbĕmĕshĕb, is the ablative

participle Benoni in Kal; ו ū inserted, (see Preface foot note.) the root ידע īdō, To know, L. p. 56. תאבד thābĕd, Shall perish, is the third person singular future feminine of a verb in Kal; ת the sign of the future, G. p. 22. L. p. 148. root אבד ābĕd, To perish, L. p. 2. The other words of the verse have been already considered. In this Psalm there have occurred two instances of the feminine form of the verb dependent upon the gender of the nominative; this shows the propriety of the Lexicon giving the gender of the nouns, &c. To any Student well acquainted with his native language, the Translation is so constructed that it may be to him as an artificial memory; as an evidence of it, we shall consider for a few examples, how far the Translation with the Grammar will assist in obtaining the same results. We have said that אשרי āshĕrī, is the vocative plural masculine in regimen of a substantive noun; that it is the vocative of a substantive noun is evident from the Translation; that it is plural is evident from the dash, as explained in the Key; that it is masculine, is evident from the Key, for it has neither the semicolon nor the colon after it; that it is in regimen, is manifest from the Key, for it has in the Version the preposition *of*, after it not affected with the dash. האיש ēāīsh, is the genitive singular masculine of a substantive noun; that it is the genitive singular, is evident from its connection with the preposition, *of;* that it is masculine, is evident from its not having the semicolon, nor the colon after it. אשר āshĕr, is the nominative singular common gender of the relative pronoun; that it is the nominative singular, is evident both from the verb to which it is the nominative and the antecedent to which it is the relative; that

minine future, G. p. 22. L. p. 148. דפ dĕp, falls under the third form of the two-lettered roots. נדפ nĕdĕp, To drive away, L. p. 85. Both נו nū, and אשר āshĕr, are by pleonasm governed by the verb; this figure often occurs in the Sacred Writings; nay, our Translation sometimes literally renders the original, Psalm xxiii. 4. Thy rod and thy staff they comfort me. רוח rūh, is the nominative singular common gender of a substantive noun, L. p. 128. breath, air, wind, spirit. This noun being common gender allows the verb to take the feminine form. Verse 5th, The first three words already explained. יקמו īkĕmū, They shall stand, is the third person plural masculine future of a verb in Kal; י ī, initial, G. p. 21. L. p. 54. ו ū final, paragogic, G. p. 23. L. p. 37. this root falls under the fourth form. קומ kūm, To stand, L. p. 121. The next word has been considered. במשפט bĕmĕshĕpĕt, In the judgment; ב, *In*, already explained; מ, Eamentic, G. p. 22. L. p. 72. the root שפט shĕpĕt, L. p. 145. It is therefore the ablative singular masculine of a substantive noun: to the next word we have already paid attention. בעדת bōdĕth, In the assembly or testimony, is the ablative singular feminine in regimen of a substantive noun: ב, *In*, and ת for ה feminine in government have been considered already, the root falls under the seventh form עדה ōdē, L. p. 98. An assembly. צדיקים zĕdīkīm, Of the righteous, is the genitive plural masculine of a substantive noun; ים īm, the plural termination, G. p. 4. י ī, inserted, (see Preface foot note.) root צדק zĕdĕk, L. p. 115. Verse 6th, First word already considered. יודע iūdō, Has known, is the third person singular masculine preter of a verb in Kal; we are not ignorant that by some it is reckoned the

his leaf, is the nominative singular masculine of a substantive noun, R. עלה ōlē, To ascend, L. p. 102. a leaf, from its ascending in growing; the other parts of the word have been considered. The next word already explained. יבול ībūl, Shall wither, is the third person singular masculine future of a verb in Kal. י ī, initial, as the sign of the future, G. p. 21. L. p. 54. (for the inserted ו, see Preface foot note;) this root falls under the seventh form. בלה bĕlē, To grow old, L. p. 20. וכל ūcĕl, And all, is the nominative singular masculine of an adjective standing for a noun; ו ū, And, already considered; כל cĕl, falls under the seventh form, L. p. 64. To finish. The next word already explained. יעשה īōshē, He shall do, is the third person singular masculine future of a verb in Kal; י ī, is the sign of the future, G. p. 21. L. p. 54. root עשה ōshē, To perform any action, L. p. 107. יצליח īzĕlīh, He shall cause to prosper, is the third person singular masculine future of a verb in Hiphil; י ī, as the sign of the future, G. p. 21. L. p. 54. י ī, inserted before the last radical, one of the signs of the Hiphil form of the verb, G. p. 21. L. p. 55. צלח zĕlĕh, To prosper, the root, L. p. 117. Verse 4th, The first word already explained. כן cĕn, *So*, an adverb, or conjunction, L. p. 63. For initial ה of the next word, see the second of the first verse, also the seventh of the same. The two following words have been explained. כמץ cĕmĕz, As chaff; כ As, L. p. 61. מץ mĕz, is the nominative singular masculine of a substantive noun, L. p. 77. The next word has been explained. תדפנו thĕdĕpĕnū, Shall drive it away, is the third person singular feminine future of a verb in Kal; נו nū, final, it, or him, G. p. 7. L. p. 83. ת th, is the sign of the fe-

third person singular masculine future of a verb in Kal, G. p. 9. י ī, the sign of the future, G. p. 21. L. p. 54. הגה ēgē, To meditate, L. p. 34. יומם īūmĕm, is an adverb, *Daily*, R. ים īm, A day; L. p. 57. for final ם. L. p. 73. ולילה ūlīlē, And night, is the nominative singular masculine of a substantive noun, R. ליל līl, Night, L. p. 71. Verse 3d, והיה ūēīē, And he has been; ו, and, already considered. היה ēīē, is the third person singular masculine preter of a verb in Kal, To be, or exist, L. p. 35. כעץ cōz, As a tree; כ, *As*, a conjunction, or comparative adverb, L. p. 61. עץ ōz, L. p. 104. To fasten, is the nominative singular masculine of a substantive noun; a tree, from its roots taking firm hold of the ground. שתול shĕthūl, Planted, L. p. 147. is the participle in Poul, G. p. 11. על ōl, *Upon*, a preposition, L. p. 101. פלגי pĕlĕgī, The divisions, is the accusative plural masculine in regimen of a substantive noun, L. p. 110. י ī, final, has been already considered. מים mīm, Of waters, is the genitive plural masculine of a substantive noun, L. p. 77. The next word has been already considered. פריו pĕrīū, His fruit, is the accusative singular masculine of a substantive noun. ו ū, His, already considered. This root falls under the seventh form, the root פרה pĕrē, L. p. 113. יתן īthĕn, Shall give, is the third person singular masculine future of a verb in Kal. י ī, initial, is the sign of the future, G. p. 21. L. p. 54. This root falls under the third form, נתן nĕthĕn, To give, L. p. 92. בעתו bōthū, In his time, is the ablative singular common gender of a substantive noun. ב, *in*; ו, his, have been already considered. עת ōth, Time, c. L. p. 107. ועלהו ūōlēū, And

masculine of a verb in Kal, G. p. 7. To stand. L. p. 102. ובמשב ūbĕmĕshĕb, And in the seat. ו, and; ב, in, have been already considered. מ is one of the Eamentic letters, employed in forming nouns. G. p. 22. L. p. 72. שב shĕb, falls under the second form of the two lettered roots, ישב īshĕb, is the root, To sit; m. a seat, it is therefore the ablative singular masculine in regimen of a substantive noun. לצים lĕzīm, Of scorners, is the genitive plural masculine of a substantive noun. This is the fourth form of the two lettered root, L. p. 70. To scorn, ים īm, the plural masculine termination has been already considered. ישב īshĕb, is the third person singular, masculine preter of a verb in Kal, already considered. Verse 2d, כי cī, L. p. 63. a conjunction, *for*. אם ām, L. p. 10. *Since*, an adverb, or conjunction. בתורת bĕthūrĕth, In the law, is the ablative singular feminine in regimen of a substantive noun. ב a preposition, *in*, already considered. ת, one of the Eamentic letters, G. p. 22. L. p. 148. ו, (see Preface foot note.) ת in regimen for ה feminine, already explained, it is therefore a root where one radical is deficient; it falls under the second form. L. p. 60. ירה īrē, To regulate; יהוה īēūē, Jehovah, is the genitive singular masculine of a substantive noun. י ī, is one of the Eamentic letters already considered, L. p. 55. G. p. 23. root הוה ēūē, To be, or exist. L. p. 35. חפצו hĕpĕzū, His delight, is the nominative singular masculine of a substantive noun, L. p. 48. ו, His, in regimen. G. p. 7. L. p. 37. ובתורתו ūbĕthūrĕthū, And in his law; ו, and; ב, in, &c. already considered. יהגה īēgē, He will meditate, the

remaining letters, G. p. 2. informs us of the radical and servile letters; when we find that ת may be servile, we are then sure that when the root is found, the two radical letters עצ must form a part of it, for no radical letter except ט, G. p. 2. can be servile: we also know from G. p. 5. L. p. 148. that ת may be in regimen for ה feminine, this is then a root defective of one radical, and it has been already observed, that of this class there are eight possible varieties; it will be found under the second form, יעץ Counsel, m. but we know, G. p. 3. that a masculine noun bécomes feminine if ה be affixed, and being in regimen the ה is changed into ת. This noun therefore is the ablative singular feminine, or contracted, f. in regimen of a substantive noun. רשעים rĕshōīm, Of the–ungodly, is the genitive plural masculine of a substantive noun, רשע rĕshō, the root easily found, L. p. 133. ים īm, the plural masculine termination. G. p. 4. ובדרך ūbĕdĕrĕc, And in the way: ו, the conjunction *and*, L. p. 37. ב the preposition *in*, already considered. דרך dĕrĕc, the root, L. p. 33. To tread, to trample upon; c. a way: or that upon which we tread or trample; it is then the ablative singular common gender in regimen of a substantive noun. חטאים hĕtāīm, Of sinners, is the genitive plural masculine of a substantive noun, the root חטא hĕtā, L. p. 43. To miss the mark, or deviate from the line or path of duty; m. a sinner, or one who deviates from the prescribed path appointed by God. ים īm, has been already considered, the next word has also been considered. עמד ōmĕd, is the third person singular preter

observations, we shall analyze the first Psalm in a manner independent of the Translation; then with the first verse as an evidence, see how far by the Version, in connection with the Grammar, the same results can be obtained. אשרי āshĕri, O the–blessedness, G. p. 4. L. p. 15. The radical, primary, or ideal meaning, to go forward, common gender, or contracted, c. it denotes the relative pronoun, or something concerning the antecedent still going forward; noun masculine, or contracted, m. blessedness, or the happy consequence of going forward in the path of duty; the last letter is now to be considered, G. p. 5. L. p. 55. where we are informed that it is a contraction of the masculine plural in regimen; concerning the case of this noun the Jewish Rabbies are not determinate, they are often in doubt, for they are not well skilled in Philology, it is evidently the vocative plural masculine in regimen of a substantive noun. (See Simon's Lexicon.) האיש ēāīsh, Of the man, this word cannot be found so easily as the preceding, G. p. 3. L. p. 33. inform us that ה is a prefix, denoting, *that*, or *the*, emphatic, איש āīsh, L. p. 8. a noun, m. radix or root, or abbreviated, R. ישה īshē, Existence, man, or the object or person existing, it is therefore the genitive singular masculine of a substantive noun. For the next word see the first of the verse. לא lā an adverb, *not*, L. p. 69. הלך ēlĕc, L. p. 35. To walk, considered in connection with G. p. 7. it is the third person singular masculine preter of a verb in Kal. בעצת bōzĕth, In the cóunsel; ב a preposition, *in*, G. p. 21. L. p. 16. the root cannot be found under the three

form the circumflex is used, thus, *scôrners*, in the first verse indicates that of לִץ, לוּץ is the root. For the seventh form the mark of a short vowel is employed, thus in the third verse, *frŭit*, is thus marked, intimating that of פרי, פרה is the root. For the eighth form we use the mark of a long vowel, thus in the seventh verse of the second Psalm, *dēcree*, is thus marked, intimating that of חק, חקק is the root. With regard to those roots which leave out two of the three radicals, the preceding observations will supply the first, and if נתן *To give*, and נוא *To break*, be excepted, the last radical is almost always ה; so that this class of deficient roots is thus rendered as easy as the preceding. Concerning the gender of nouns, in which the verb is included, having always respect to the gender of the nominative as regulating the verb, when a noun is masculine, the comma, the period, or the absence of any point is employed, thus, *blessedness* in the first verse has no point after it, *ungodly*, has the comma, and, *night.* the last word of the second verse, the period, they are therefore to be reckoned masculine. When the noun is feminine the semicolon is used, thus, *cóunsel;* in the first verse, is thus pointed, intimating that its corresponding word in the Hebrew text is feminine. When the noun is common gender, the colon is used, thus, *way:* in the first verse, is thus pointed, informing the student that דרך is common gender, or used indiscriminately for the masculine or the feminine; the Lexicon will give information in which of those genders they are most frequently employed. As a further illustration of these

Arabic, and Persian, is, that the words cannot be found in the Lexicon as they occur in the text. This difficulty is further increased, as frequently one and sometimes two of the three radicals are omitted, thus נתן nĕthĕn, *To give*, sometimes occurs, the first and last radicals being left out. The root לקח lĕkĕh, *To take*, omits at times the ל. חנט hĕnĕt, *To bring forth*, also שְׁנֵה shĕnē, *Two*; אנף ānĕp, *To be angry*, the medial נ. אמן āmĕn, *True*, or *Faithful*, the final ן. אחד āhĕd, *Once*, the final ד; but as the Lexicon attends to these peculiarities, they will give the student little embarrassment. Besides these examples there are eight possible varieties of a two lettered root, בעצת bōzĕth, Psalm i. 1. may serve for a model. ב is the preposition, *in*, G. p. 21. Lexicon, page 16. or contracted, L. p. 16. ת is in regimen for ה feminine, G. p. 5. L. p. 148. עץ is a two lettered root, therefore deficient one radical: this root in its different possible forms may stand as a paradigma, thus, 1st, אעץ. 2d, יעץ. 3d, נעץ. 4th, עוץ. 5th, עיץ. 6th, עצא. 7th, עצה. 8th, עצץ. The first, the fifth, and the sixth forms, occur so seldom, that we have appropriated no specific mark for them; but in the Lexicon the greatest care has been taken to explain them fully. When the second form occurs, we employ in the Version the acute accent, thus the very word we have selected as a general model has over its translation, *cóunsel;* this accent, which shows that the true root of עץ is יעץ. For the third form, the grave accent is employed, thus, *gìve*, in the third verse has this accent, informing the student that תן has for its root נתן. For the fourth

to pay attention. 1st. When the dash – comes before a noun, or an adjective taken for a noun, the Hebrew is in the plural. אשרי āshĕrī, and רשעים rĕshōīm, Psalm first, verse first, or contracted, Psalm i. 1. are examples. 2d. When before the relative, the original is a participle, חוסי hūsī, Psalm ii. 12. 3d. When before a nominative preceded by the adverb, *when*, the Hebrew is the infinitive mood used as a substantive noun, Grammar, page 29. or contracted, G. p. 29. בברחו bĕbĕrĕhū, Psalm iii. 1. 4th. When before the auxiliary verb, the imperative, the participle, or the infinitive, after the preposition, *to*, the verb is in the Hiphil form. יצליח īzĕlīh, Psalm i. 3. השכילו ēshĕcīlū, Psalm ii. 10. מושיע mūshīō, Psalm vii. 11. להשבית lēshĕbīth, Psalm viii. 3. 5th. When employed between the auxiliary and the participle, or an adjective, the Hebrew is the active voice, השכילו ēshĕcīlū, Psalm ii. 10. יאנף īānĕp, Psalm ii. 12. 6th. When used before a preposition preceded by a noun or participle, the original is expressed by a single letter, בכל bĕcĕl, Psalm vi. 8. כצדקי cĕzĕdĕkī, Psalm vii. 9. 7th. When before, *to*, of the infinitive, the original has a ל prefixed, להשבית lēshĕbīth, Psalm viii. 3. 8th. When the preposition, *of*, not affected by the dash –, comes between two nouns, these nouns in the Hebrew are in government, or regimen. G. p. 4. if the first of these nouns end in ה feminine, it is changed into ת, also if the first be in the plural ending in ים īm, the ם is omitted, בעצת bōzĕth, אשרי āshĕrī, Psalm i. 1. One of the greatest difficulties in acquiring any of the Eastern Languages, particularly the Hebrew, Chaldaic,

meaning of the words is frequently given, also the gender of the nouns. Perhaps the small modern Lexicons are deficient in this particular, as the form of the verb is often dependent on the gender of the nominative; in order that the transition to the older, and more extended Lexicons, may be easy, the Latin translation is for the most part given. As an improvement of the plan, favourable for the student, in a summary way, referring to the proper place for a more extended explication; the Lexicon will likewise in many instances direct to the root when any of the radicals is omitted; thus בא To go, is marked R. בוא also not a few of the derivatives will be found in the order of the alphabet, as מזמור m. A song, R. זמר The Grammar in its explications will either coincide with the Version and Dictionary, or explain such peculiarities as could not with propriety be considered elsewhere; should any error through inadvertency creep into the Version, or Lexicon, the Grammar will assist in rectifying it. The Translation we know is not elegant, but we hope that those for whom it has been prepared, will find it literal and just, so that with regard to it we may remark, "Ornari res ipsa negat, contenta doceri." With respect to the punctuation, we only use the comma and the period, so that when the semicolon and colon present themselves, the Version ought to be read as if they were not in the text. In forming the Translation it was soon found that in several particulars the idiom of the two languages was different, when this occurs a small dash – is employed, to which it will be proper

the words in the Dictionary, this being done the obstacle will in general be removed: "hic labor, hoc opus est." The Grammar and Translation will lend their aid, corroborating each other's testimony, and a threefold cord is not easily broken. It is taken for granted that he who expects to profit by this Volume, is well acquainted with the principles of English Grammar, accordingly the Translation will be to him almost a perpetual key. The Version will point out the parts of speech, and assist in discovering many of the more difficult roots; if a noun, it will mark the case, gender, and number, in general; if a verb, the conjugation, the voice, the mood, the tense, the number, the gender, and the person; in a word, if not contraindicated by the small explanatory dash – whatever the parts of speech are in the Translation, the Hebrew upon investigation will be found almost always the same. The Lexicon is not confined to the Psalms, but is extended for the whole Bible, whether Hebrew or Chaldaic; it gives information concerning the servile letters, and the changes they undergo, whether as prefixes inserted,* affixed, or postfixed; the connection between the primary and secondary

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* Avenarius, in his fifth rule for finding the roots, accounts for the inserted letters ו and י. The rule is nearly as follows, "the nature of the serviles, the placing, the punctuation," alluding to the Masoretic pointing, "and the signification before all things ought to be exactly known. For either the serviles are added to the beginning of the root, or affixed, never in the middle. For with regard to the insertion of ו and י, this arises from the form and reason of the accompanying points, which cannot be placed under the letters as is the case with the other points."

PREFACE,

OR

EXPLANATORY KEY.

This work, it is hoped, will be found sufficient to enable the diligent student to read, understand, and analyze every word, in this part of the Sacred Volume, and thus prepare the way for the attainment of Oriental Literature. The best instructions that can be afforded, will, it must be confessed, be unsuccessful, if steadiness and activity be deficient. What are all the precepts that can be delivered to the pupil even during the course of an university education, they are nothing more, if we may be allowed the comparison, than the sign-board upon the highway which informs the traveller concerning the distance he has still to walk, and points out to him the direction of the right path, but this is all; should the wayfaring man then stop he would never reach the proper end of his journey. It is the same with the scholar, if inattentive; the best instructions, in whatever way they may be communicated, are of no avail. To be well acquainted with the Lexicon is of great importance; this is the key that opens the whole treasures of Philology. When a difficulty arises in translating any passage, it will be found that the deficiency springs from not fully investigating

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John Robertson

ספר תהלים

THE

BOOK OF PSALMS,

WITHOUT POINTS;

CORRECTED FROM THE EDITION OF

VANDER HOOGHT,

WITH

A KEY, GRAMMAR, LITERAL ENGLISH VERSION,

AND

LEXICON,

UPON AN IMPROVED PLAN,

BY

JOHN REID, M. D.

MEMBER OF THE FACULTY OF PHYSICIANS AND SURGEONS, GLASGOW.

Eruditi possunt judicare, rudes discere, scioli neutrum.

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